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ABSTRACT

This is the second booklet in English that deals with adult education in Israel. The following papers are included: "Editors' Notes" (Paul Kirmayer, Noy Pinnes); "Introduction" (Meir Peretz); "Defining 'Adult Education'" (Yehezkel Cohen); "Planning Study Programs for Adults" (Rachel Tokatli); "The Role of Adult Education: Changing the Individual or Changing the Society?" (Maggie Koren); "Adult Education and Lifelong Education" (Paul Kirmayer); "Heretical Reflections Regarding Adults' Motives for 'Being Educated'" (Dov Friedlander); "The 'Unfinished Business' of Training Adult Educators" (Eitan Israeli); "Teaching Peace to Adults: Dare We Practice What We Preach?" (Benyamin Chetkow-Yanoov); "Adult Education in Israel: Policy and Objectives" (Meir Peretz); "Adult Education Comes of Age: Some New Directions" (David Harman); "Creating the Space for the First Word" (Graciela Spector); "'Distance Education'--Looking Forward to the 2000's" (Ora Grebelsky); "Distance Education by Telecommunication in Order to Provide Higher Education to the Periphery" (Zvia Ortner); "The Influence of Mass Media on the Family--An Exploratory Model" (Rina Cohen); "Watching Current Events Programs in the Ulpan: An Introduction to Israeli Society and Culture" (Dalia Hoffshteter); "Poorly Educated Women as Consumers of Television: A Different Point of View" (Yehudit Orensztajn); "International Contacts with Institutions and Organizations" (Paul Kirmayer, Noy Pinnes); "Summary of a Visit to an Adult Education Center in Turkey" (Shoshana Broner); "International Seminars on Adult Education in Israel" (Moshe Adorian); "A Seminar for Middle East Educators--Summer, 1995" (Haim Itkis); and "Publications: The Cream of the Crop (2)" (Yehudit Orensztajn). (MN)

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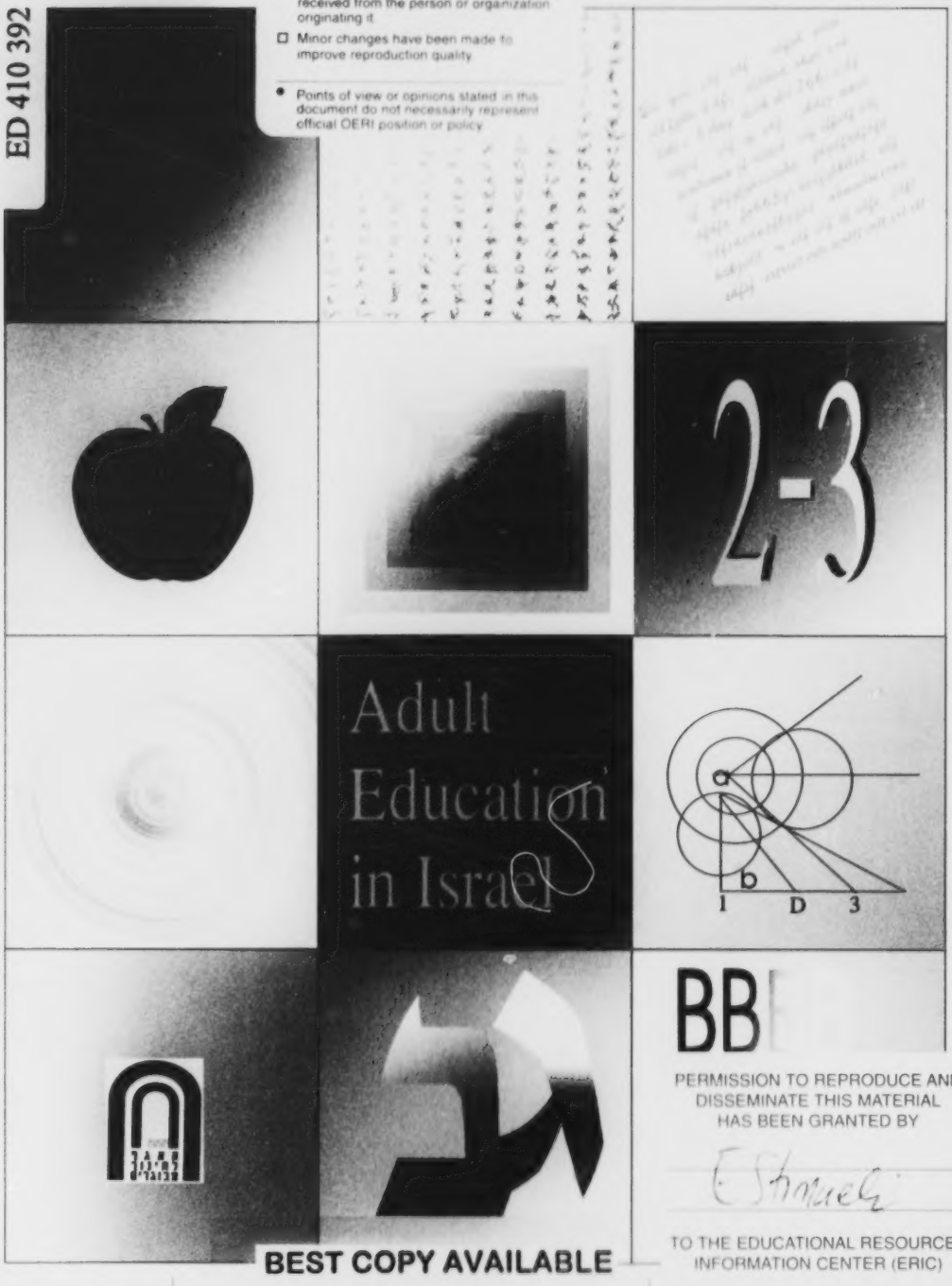

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ADULT EDUCATION IN ISRAEL

II-III

Jerusalem, 1997

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EDITORS' NOTES

Paul Kirmayer, Noy Pinnes

This is the second booklet in English that deals with adult education in Israel. The previous booklet was comprised of articles dedicated to various aspects of the Adult Education Division's activities. Four spheres of activities have been chosen: Immigrant Absorption and Second Language Acquisition, Formal Education, Popular Universities and Family Studies.

This booklet, however, has been comprised of articles that deal with specific subjects: adult education as a profession and as a discipline, policy and directions of adult education, adult education and the media, cooperation between Israel and other countries in the field of adult education and last, but not least, the Division's publications. Thus the editors hope to present, on one hand, some academic aspects of adult education in Israel and to disclose the Division's general policy lines and, on the other hand, to enlight aspects of some significant activities of adult education in this country.

The first cluster of articles comes under the heading "Adult Education as a Profession and as a Discipline". In it, we try to examine the essence of the term 'adult education', and we do so from various points of view. In this group of articles we also try to better understand the needs and the motivations that drive the adult learner, as well as the issue of training the adult's educators.

The second cluster of articles, "Policy and Directions of Adult Education", deals with the practical aspects of the field. Here we offer some perspective inside the issues of curriculum development, the difficulties faced by the Ethiopian Jewish community as it strives for acquiring a new language, education for peace and future trends in adult education.

A glimpse at the future awaits the reader as he finds his way to the third cluster. The first article of that group examines 'Distance Education' as we enter upon the dawn of the 21st century. The articles generally deal with the

interaction between the mass media and adult education and its various ramifications, with a special emphasis on television.

The last cluster surveys some contacts between Israel and other countries in the field of adult education. A concise survey is presented, dealing with the Division's international activities, including seminars being held in Israel.

The authors are well-know figures in Israeli academia; they are richly experienced and hold respected positions, each in his own particular field of adult education activity.

Readers' comments will be thankfully received.

Introduction

Meir Peretz

This is the second anthology entitled "Adult Education in Israel." Publication has been somewhat delayed but nevertheless brings with it a feeling of satisfaction: The previous (and first) anthology generated a positive response. This is especially significant since that first publication offered a broader glance at the Adult Education Division's activities without any detailed probing of the theoretical aspects of adult education.

As mentioned by the editors, each volume from now on will be devoted to three or four issues. These issues will be dealt with in terms of both their theoretical as well as practical aspects. Volume three of "Adult Education in Israel" will deal with adult education within the community.

The success of such a publication depends on its issues being presented with a certain degree of generalization, on a level that will capture the reader's attention and interest. It further depends upon the publication's quality which, in turn, reflects the abilities of the participating authors. An effort has been made to include articles written by some of the most respected adult educators in Israel. Last, but not least, the success of such a publication reflects its ability to summarize, both accurately and vividly, the Israeli experience accumulated in the field of adult education.

We believe that we have succeeded in our task.

As far as the Israeli experience is concerned, we find it necessary to reveal the complex and often contradictory nature of the process that presently underlies adult education in Israel. This process faithfully represents professionalization on the one hand, and development on the other, both of which are taking place in Israel.

An effective description that encompasses the activities being implemented in the field is really difficult to achieve in the pillory of a scientific, or rather semi-scientific, publication. The dynamics of such a complex process involve subject matter, trends and directions, target populations, pedagogical

processes, administration and management, human resources, budgets and much more. Under these circumstances, in the midst of the process, it would be wrong to demand an interpretation of the accumulated mass of knowledge we presently possess in order to draw practical conclusions; it would be wrong to demand such interpretation whether on the part of the theoretician or the practitioner. It seems that the anthology offered hereby quite successfully combines theory with practice, for recently it has been possible to discern more and more practitioners involved in research and study while theoreticians approach the practical sphere with increasing insight, gleaned from everyday reality in the field.

Whether we have indeed been successful is for you, the reader, to decide. We shall be grateful for any comments you would like to make, as these are important in helping us improve with each future issue.

PART I

ADULT EDUCATION AS A PROFESSION AND AS A DISCIPLINE

Defining 'Adult Education'

Yehezkel Cohen

Objections to the Term 'Adult Education'

Is it possible to educate adults? Many prefer to speak of adult study or of adult instruction or adult training, anything to avoid the term 'adult education'. Education seems to be solely confined to children and youth. The adult's personality, claim those who shy away from the term 'adult education', is already shaped and consolidated. There is, therefore, no point in trying to educate him. Furthermore, they go on to argue, since adults have already formulated an array of values, attitudes and beliefs, we have no right to try and change any of these, or, in other words, to educate them. The moral justification that adults have when trying to educate children and youth (that is, to shape their values and their personality) does not exist in the case of adults, since no adult is entitled to regard another adult as an object whose personality should be changed and reshaped. Within the narrow framework of this short article, I would like to present another view, and try to justify the use of the term 'adult education', a term widely used and widely accepted throughout the world, as well as in Israel. In order to do so I have to define, as precisely as possible, the two words that combine to form this term: 'adult' and 'education'.

Defining the Terms

In order to define the term 'education' I shall first attempt to identify the main feature of education. By turning back to the terms mentioned above - studying, instructing, training - and by asking ourselves what do these terms have in common with education, we shall find that they are all characterized by learning. We would surely agree that any activity that involves study, training, instruction and education is associated with learning, and if learning

does not occur throughout these activities - they fail. We shall see that although learning by itself is not sufficient, it is, without any doubt, a necessary component in any educational process.

Since we are committed to be as accurate as possible in using our definitions, we have to deal with the new term now introduced: learning. What is learning? I would like to offer a practical and precise definition, widely accepted in the circles of educational psychology: learning is a process that leads to a change in behavior. This change may be minor and superficial or profound and significant, but the criterion is the fact that some change has taken place. Without it, one cannot speak of learning. It is important to note that we refer to changes in behavior, otherwise there are no means of perceiving change, let alone measuring its quantity or its quality. Many cases will involve just a change in verbal behavior, since much of what we learn concerns knowledge (cognition), and cognitive acquisition is usually expressed as a change of verbal behavior. Even when we wish to inculcate values (which are expressed as attitudes), such as in citizenship studies, we shall find it difficult to observe changes in actual behavior (behavior towards the other, towards a minority, etc.), and we settle, therefore, on a written examination at the end of the course; this examination is designed to measure changes in verbal behavior. Changes in physical behavior can be noticed when we teach skills; acquiring a skill naturally involves, by its nature, some specific behavior. But be it a matter of acquiring knowledge or a matter of acquiring attitudes or skills (three terms that cover all types of learning), the fact that learning has taken place is established only by a change in behavior.

According to this definition, one could argue that learning does not take place at school alone, nor does it necessarily involve a teacher.

Indeed, truth is that a person is constantly learning, by various means and by various aids. When reading a newspaper article, one is learning; when watching an interview on television, one is learning and thus one learns as a result of innumerable situations and experiences throughout one's life. A very basic example of learning is offered by a small child touching a burning match, and as a result of doing so he learns to stay away from fire.

There is no doubt about the change in behavior caused by learning. But the situations mentioned above are all random and unplanned. In many instances this kind of learning is accidental, temporary, and its impact is short-lived. It is also partial and not always effective, since the learning material was not planned beforehand and may be inappropriate for the learners.

As opposed to such haphazard learning, there is a totally different type of learning - the type that takes place in school or in a university course or at a vocational training workshop. In these situations learning is systematic, planned, adapted to the students' background and ability and is continuous over a period of time. Generally, this type of learning requires the presence of a teacher (or an instructor of some kind) although there can be situations of systematic learning in which the learner himself plans and implements the learning, without the assistance of a teacher or an instructor. I would like to name the type of learning discussed here 'education'. In other words, 'education is learning that is systematic, planned, adapted to the learner's background and ability and continuous over a period of time'. From this definition we can determine what is not education: sports, entertainment or various sorts of other cultural activities are not education, unless they conform to our definition.

The Mistake of Rejecting 'Education for Adults'

At the beginning of this article I indicated that there is a prevalent view, according to which the term 'education' should be reserved for activities intended to shape one's personality or change one's values, and should not be used in connection with the transfer of knowledge alone or in connection with the acquisition of skills (especially physical skills). With all due respect to those who hold this view (including the well-known philosopher and educator, Martin Buber), it seems to me that the distinction they make between influencing values (shaping the personality) and the seemingly simpler results of learning (acquiring knowledge and skills) is not valid. As indicated above, educational researchers and thinkers generally differentiate between three types of subjects that people learn: knowledge (including facts

and concepts), skills (physical and mental), and attitudes (including values and beliefs). The attempt to limit the concept of 'education' to the changing of attitudes alone, as done by those who claim that there is no 'education for adults', seems artificial to me. Reality shows that such a distinction is invalid. The vast majority of subjects learned within an educational framework, perhaps all of them, involve all three types of learning, even though each type might be differently emphasized from time to time.

For example, although the major component in the study of philosophy is knowledge, it concerns attitudes as well and definitely affects the learner's opinions, beliefs and values. Anyone who is involved with the study of sports or physical education is well aware of the fact that they concern acquiring knowledge and skills, but adhere to values as well, values such as cooperation, fair play and perseverance. A person who learns how to operate a lathe, a type of learning which seems to involve knowledge and skills alone, must also learn about precision, about caution and many other things in the realm of attitudes and values.

We can offer numerous examples to support the claim that there is practically no area of learning which is totally devoid of the shaping of attitudes. This is specially true when education is involved, not only learning. Occasional, unsystematic learning is likely limited to the acquisition of knowledge alone (i.e. reading a newspaper), but systematic, planned and continuous learning is, in essence, an educational activity. This type of learning has, by its nature, implications for one's attitudes and values, and does not include knowledge and skills alone. It follows, therefore, that what is called studying, instructing or training, has a significant educational element and there is no reason, therefore, to reject the usage of the term 'adult education.'

"The Right to Educate"

The issue of the right to educate adults, as mentioned above, is an important one and deserves to be discussed at length separately. I shall briefly mention here some points of importance that are related to that issue. First, we should distinguish between education and propaganda, or indoctrination. Trying to influence one's values does not necessarily mean enforcing values or imposing them. Furthermore, the adult willingly participates in adult education activities and feels free to stop participating whenever he wishes. For these and other reasons I suggest that not only do we have the right to engage in general adult education, but that it is our obligation to do so.

Defining 'Adult'

We shall try now to define the term 'adult', in order to better understand not only the 'what' of adult education, but also the 'who'. The term 'adult' has various definitions, depending upon the definer's point of view. The jurist, the physiologist, the psychologist - each has his own criteria. The jurist perceives 'adult' - as opposed to 'minor' - as a person that has reached some arbitrary chronological age determined by law (18 or 21 years of age in most countries); the physiologist defines the adulthood of a human being (as well as of other species) in accordance with growth and maturation of the body and its physiological systems; the psychologist defines the term in accordance with the development of certain mental qualities such as autonomy, considering others, etc. In his opinion, different people reach adulthood at different stages of their lives.

In the field of adult education, it is customary to define 'adult' by relating to one's social roles and functions. There are certain roles that are fulfilled by adults in each human society, roles that youngsters are not expected to fulfill. An adult, for example, is expected to marry and raise a family; adults do not generally live with their parents; an adult will be called upon to defend his country when the need arises. According to this view, an adult is a person

who accepts the roles (or who is supposed to accept the roles) of an adult in his society. A secondary school student, though already aged eighteen, might not be considered an adult. Furthermore, a secondary school is designed, in terms of its structure and its approach, for youngsters and not for adults. Even universities are primarily geared to young people rather than to adults, and this is most obvious in countries that have no compulsory army service. Universities actually belong to the formal education system directed at children and youngsters; a system which is supposed to prepare them "for the world."

An adult is already "out in the world." Therefore, I suggest to accept the definition that states that an adult is a person who is expected to perform certain roles and functions which are considered appropriate for an adult and who has left the formal education system geared for youngsters.

Summary

The above definition of the term 'Adult Education' is accepted today by the overwhelming majority of those involved in the field the world over, UNESCO included. Adult education comprises a wide variety of activities, from vocational training, through literacy, to in-service courses of high-tech in medicine - and all have one thing in common: they are all forms of systematic, planned, continuous learning for adults.

No wonder, then, that some people describe adult education as 'a family of disciplines'. However, despite their differences and variance, all these fields have two very important characteristics in common: they are all aimed at generating changes in the learner and they are all meant for adults who are already "out in the world." These two elements dictate the unique approaches and methods which characterize adult education, as opposed to the education of children and youth.

Planning Study Programs for Adults

Rachel Tokatli

Introduction

Throughout the world, in both developed and developing countries, millions of adults have returned to the school bench, and hundreds of millions are potential students. People working in different fields of employment, both young and old, are seeking promotion, job enrichment or professional placement through educational means. In many countries, increasing public awareness of the need for adult education encourages educational enterprises at different levels: literacy and basic education, further education and advanced studies. Immigrants, tourists, foreign workers and others are learning new languages and encountering new cultures. At the same time, the increase in life expectancy has added to the already large number of pensioners with time on their hands, who are seeking to participate in study programs.

The planning of study programs for adults is gradually becoming a vital, professional and specialized occupation. It is linked to many factors which influence human experience: social, demographic, political, economic, employment, and cultural contexts; technological developments; and accepted educational traditions, concepts and values. The frequent shifts in people's needs and aspirations as they respond to changes in these different contexts, as well as the personal changes involved in age-related, educational, and employment-related transitions, require planners to structure varied and flexible programs which can be adapted to special student groups and to varying circumstances. Indeed, it is possible to classify the wide range of programs offered to adults according to different types: formal and informal; rigid and open; structured and unstructured; disciplinary, inter-disciplinary, integrative, and eclectic; modular and sequential; long and short; professional and academic, etc.

Planning study programs requires a methodical approach, professional knowledge and expertise, as well as time and labor. The requirement of professionalism is no less essential when dealing with planning for adults. On the contrary, the multiplicity of target populations and the range of goals, needs, and life experience of adult students requires a high level of professional ability, in addition to sensitivity and intuition, in creating and adapting relevant programs.

Target audiences and the range of their needs

As noted above, adult students do not form a homogeneous group. They include the young and the elderly, educated people and those with very little education, simple laborers and high-level managers, professionals and non-professionals, women and men, both healthy and sick people. If we were to introduce just ten students from every possible category into a single adult education system, and adapt a unique program for each group, the tallest possible "Tower of Babel" could not hold them all. It is almost certain that we would never finish identifying all the different groups, let alone building up the programs.

Thus, it is difficult to define exactly and to classify fully the huge and shifting variety of groups of potential and actual consumers of adult study projects. Since the number of target populations is almost infinite, study program developers are required to identify and define at least those groups for which planning is being undertaken. A basic classification using reasonable criteria is essential for preliminary orientation in order to identify target audiences, their needs, and their interests. Several generally accepted criteria will thus be listed, on the assumption that they can be used as indicators for organizing groups of adults into categories of students: age; sex; mother tongue; length of time in country of residence; level of education (formal and informal); occupation; economic status; acquired skills and abilities; cultural background; fields of interest; hobbies; life experience; state of health; family obligations; social obligations, etc. In addition to these data, information is also needed on attitudes towards subjects associated with the learning itself,

such as motives and aspirations; learning habits; deficiencies, fears and taboos; expectations and hopes.

All of the data presented above is relevant for successful planning, and anyone who totally ignores it will find himself laboring in vain. However, it is difficult to take all these criteria into account simultaneously when planning studies for a more or less broad-based group of students. A professional planner will use his or her judgment to combine several of the principal criteria in order to form a basis for defining the groups. A number of possible combinations are listed here by way of illustration:

- Adults aged 25-40, with a medium level of education and no specialized profession, who are interested in obtaining an education certificate and a profession;
- Adults aged 35-45, new immigrants, well-educated, members of free professions, who are interested in learning the language of their new country and becoming familiar with its culture;
- Adults aged 45-55, illiterate, unskilled, who are interested in learning to read and write and in acquiring essential basic skills;
- Parents with a medium level of education who are interested in the subjects of parenting and raising children;
- Adults aged 45-55, well-educated, occupying senior management positions at work, who are interested in improving their managerial skills and deepening their knowledge of a foreign language;
- Well-educated pensioners who are interested in enriching their intellectual world during their free time;
- Workers with professional knowledge, who need to update it and receive in-service training.

Obviously, this is merely the beginning of a very long list.

A needs survey is necessary not only for defining and marketing projects, but also as a first step in developing the study programs, in order to establish goals and starting points (Grabowski 1982). When deciding the ultimate

aims of public study programs, which constitute a large proportion of the projects being run in many countries, the needs of society - i.e. the needs of all individuals and groups - must be taken into account. These needs are expressed in public statements relating to the state of society and the changes occurring within it (Tzabar-Ben Yehoshua, 1988). In Israel, some of the stated needs of the adult education system are: linguistic and cultural adaptation of immigrants; raising the basic level of those with a low or medium level of education; broadening and deepening the education of the well-educated; improving parental functioning; professional in-service training and improvement of the ability to cope with scientific and technological advances. Classification of the populations according to social values will create broad cross-sections of potential students. Those who do the actual planning need more detailed definitions, based on the personal criteria listed above. The most important of these will be discussed briefly: different ages or stages in life, education levels, and status of professional employment.

A. Age-related transitions and learning needs (Zwerling, 1992; Levenson, 1978):

   Age seems to be one of the most important criteria for identification of adults' learning needs. Psychologists link the different periods in an individual's life to personal changes in the following spheres: mentality, occupations, hopes, expectations, fears, physical functioning, social relations, and employment situation. In the transitional years between periods, there is an increased desire to learn, to re-examine needs and possibilities, to open up new options, to restructure life. In the stable years, in contrast, people are prepared to study in order to help build and achieve the goals they have set for themselves.

   Personal development is connected to changes in the motives for study. In the early years of early adulthood and in middle age, the prospects of advancing one's career and obtaining external benefits are more influential in motivating study; while in late adulthood, studying for self-development, or to broaden one's horizons and

understand the meaning of life assume supreme importance.

The age of the students, then, is obviously an important factor in planning study programs. Planners who are surprised at the age of those participating in specific study groups should re-examine the programs they are proposing.

B. Level of education and learning needs:

It is obvious that the educational level of potential students is extremely significant in determining needs for the purpose of study planning. Apart from the amount of knowledge, cognitive abilities and specific skills which it imparts, learning is also linked to the level of one's personal development. The level of personal development is linked to achievements, motivation to study more, and styles of learning. The more educated people are, the more they prefer independent study methods. The more they learn, the more they become obsessed with learning.

At lower levels of education, students usually prefer a structured learning environment and teaching methods such as frontal presentation, demonstration, imitation, and explanation. They want to acquire knowledge, to understand. They often tend to internalize the outlook of authority figures, of teachers and educators. At higher educational levels, many students prefer a method of discovery and activity under the guidance of a teacher-facilitator and an atmosphere of equal relationships. They participate in setting goals, discovering significance and making interpretations.

Planners of adult study programs would thus do well to relate to the educational level of the potential students at every stage of planning: in defining goals and subjects, in preparing content and materials, and in recommending methods of study, implementation, and evaluation.

C. Employment, career, and learning needs (UNESCO, 9-17 January 1989):

The state of employment in contemporary society is undergoing large-scale transformations, under the influence of economic, technological, and social changes. The variety of jobs is changing, new structures are being formed, the circumstances at work are different, and the numbers of the unemployed are rising. In pre-industrial society, people trained while working as apprentices and journeymen. In industrialized society, professional training has become institutionalized in pre-employment frameworks; and today, in the face of rapid scientific, technological, and economic developments, employees are required to update their skills throughout their working life. Professional training has thus turned into a permanent, unending learning process in most professions.

These developments oblige planners to provide new forms of professional training at the post-high school level: instead of a monolithic type of training, a range of contents and structures must be developed, which will allow easy transition from one program to another. Programs must be adapted to the need for continuous training, and planners must create programs that can forge one's ability to distinguish between the stable and the transitory during the period of theoretical training. These changes require the planning of a range of projects for adults too: for vocational training, advancement, and updating. Similarly, planners must prepare special in-service training programs for teachers to serve as a basis for improving the quality of teaching and for attaining a higher salary and status.

Planning and Characterizing Study Programs

A lay person trying to muddle his or her way through the wealth of publications offering all sorts of study programs will have difficulty in understanding what lurks behind the jungle of headlines which are trying to attract customers. A study program reflects certain approaches, whether it is

purely educational and non-profit, or whether it is commercial and promises profit to the organizers and benefit to the students. There are formal, structured, and hierarchical programs which can grant permits, diplomas, or certification; and there are informal, open, flexible programs which offer neither a diploma nor certification.

From the point of view of planning, formal study programs require a curricular approach: defining operative goals, selecting subjects, elaborating problematic areas, writing monographs on the subjects, division into lesson-units, preparation of exercises and auxiliary material, writing a teacher's guidebook including explanations and guidelines for implementation and preparing an evaluation conspectus for all the stages of planning, for the purpose of correction and renewed implementation (Dave, Ouane and Perera 1988).

In contrast, informal programs are flexible and open, and allow maximal participation of students, encouraging creativity and integration of studies into their personal, social, and work-related life. They are designed to aid personal development and to improve the quality of life, and usually impart eclectic, casual knowledge. Informal programs require a different sort of planning, which allows for continuous development, change, and adaptation. They also require special programs to train teachers for this type of educational encounter, which calls for personal, creative, and democratic facilitators and supporters (Dave, Ouane and Perera 1988).

The degree of formality of a study program can be ranked on a "formal-informal" continuum. The role of the planners obviously shifts in accordance with the degree of formality of the planned program. The study programs can also be characterized using other indicators. Here are several directions, relevant to adult studies:

- modular programs vs. sequential programs;
- disciplinary programs vs. integrative programs;

- linear programs (in which each concept forms the basis for the next) vs. spiral programs (where subjects are studied in cycles, expanded on and studied in greater depth);
- professional programs vs. programs which combine professional and humanistic studies;
- programs based on a variety of teaching and guidance methods;
- programs for designated target populations;
- programs for personal development (thinking, communications skills, negotiating skills, problem-solving, coping with crises);
- programs for studying religion and traditions;
- programs for physical education, sports and games;
- programs for dealing with illness, and for promoting health and hygiene;
- programs for improving nutrition, consumer awareness, and budgeting one's time and money;
- programs for developing skills, abilities and hobbies;
- programs for self-realization and understanding the meaning of life;
- programs for cultural encounter.

Problems in Adapting Programs to Needs

Adapting the programs to the students' needs and outlook, while also considering the programs' stated objectives, is not a simple task. We will illustrate the complexity of this problem using two examples, taken from real life.

The first example:

A study program whose stated objective was preventing infant mortality within a certain native population in Australia (Duke, 1990), was planned and implemented in keeping with all the accepted rules of progressive adult education. The objectives were explained to the participants, who joined the

program voluntarily. Details of the program were learned, using the best means and methods of participation and implementation. In spite of all this, a year passed without the objective being attained. After a year, the planners reached the conclusion that in order to achieve their goal they needed to teach about health in general: in other words, to develop a positive orientation towards health. Once again, they planned contents and activities; again they explained their objectives, again the students participated in all the phases, again the learning was conducted using the best participatory methods. Another year passed, and still the objective was not attained. The third year, the planners decided that without a decent basis for proper community development they could not succeed in health education. So they planned a program for community development and included the leaders of the community in all the phases of planning and implementation. At the end of the third year it was obvious that the infant mortality rate had not gone down and that the applied objectives of the program had not been achieved.

Following a thorough examination it became clear that the assumption made by the Western planners - that the target population was interested in reducing their infant mortality - was unrealistic. These people accepted their infant mortality rate as a natural phenomenon, as part of life (much the way that modern societies accept the fact of traffic accidents), and their voluntary, active participation was a result of their pleasure at being given the opportunity to have satisfying, legitimate social encounters.

The second example:

The second example comes from contemporary Israeli reality. One of the declared objectives of the "Tehila" program (Unique Education Program for the Adult Learner) upon its establishment and during its first years of operation was to develop an independent consumer of the communications media (Tokatli, 1978). Following over a decade of operation, it became obvious that this goal was not being achieved. Most of the students at "Tehila," who learned reading, writing, and other basic subjects, did not understand a significant proportion of the concepts and expressions being

used in the media, even in the simple newspaper Sha'ar Lamathil (Grebelski, 1991).

The gap between declared objectives and achievements forced the planners to do something to narrow it, either by modifying the objectives or by finding alternative and additional ways to achieve them.

In conclusion, we see that good planning requires methodical consideration of principles, whether the programs we consider are formal and structured, or flexible and open.

Principles in Planning Learning Programs

Objectives

Planning starts with considering the general, ethical objectives, and the specific educational, operational goals. There must be considerable coordination between the specific and general objectives, although the general objectives of one program do not necessarily exhaust all the possible specific objectives. General objectives are defined through consultations with intellectuals, professionals, public personalities, etc., and will differ from society to society according to particularities of history and culture; social, economic, and intellectual conditions; scientific and technological development; and social values. Recognized ultimate objectives in Israel are: immigrant adaptation, reduction of social gaps, technological and scientific development, social and cultural advancement.

The following is a concise list of specific educational objectives for basic learning and continuing education programs, as summarized by members of UNESCO (Ouane, 1989):

- developing critical thinking;
- understanding human nature and life experience;
- self-development;
- encouraging activity;

- responding to reality;
- acquisition of basic skills;
- acquisition of information and knowledge;
- improving quality of life;
- self-expression;
- developing creativity;
- developing skills for independent study, orientation, and problem-solving;
- promoting community participation and accepting responsibility;
- newspaper-reading skills;
- developing a reading culture;
- broadening one's horizons;
- economic independence;
- vocational training;
- enhancing one's health;
- political education.

A study program must express and present its objectives clearly. The objectives must be compatible with the needs of the individual learner. Students should be permitted to participate in defining the objectives and in the planning process, if they are interested and able to do so, even if the process becomes complex, in the interests of program quality. Having students participate at the level of defining objectives safeguards against the possibility of unrealistic assumptions by the planners regarding the needs of the students and their educational goals.

Contents

The next part of the process concerns the content, the syllabus, and the units of the program. The content must express the operative objectives. In structured programs, the planners are obliged to select from a list of topics those which are to be included in the program; they must then decide which chapters within each topic should have priority. They must rank the selected chapters in order of priority. Decisions at this stage of the process involve a great deal of responsibility, and that is why these decisions are generally made by a team. Even with local, informal programs, it is desirable to plan a syllabus that takes into consideration the study of the language and knowledge from relevant fields, so that the studies will have a significance above and beyond that of the immediate learning goal.

Processing the outline into texts and detailed units of study requires a great deal of work, attention to detail and language level, accuracy of information, and a clear, flowing, and interesting presentation. The preparation process involves consultations with experts, listening to opinions from educators, experimentation with draft copies with the assistance of classroom teachers, and corrections based on feedback that includes pointing out problems and difficulties and presenting ideas for improvement and adaptation.

Implementation

Detailing the recommended ways of implementing the program is part of the planning process. Contents which cannot be taught or implemented will only become garbled and will be learned in ways the planners did not intend, that is, not in accordance with the declared objectives of the program. There have been cases where planners, when visiting the classroom, were shocked to discover how changes that were included in the objectives of their programs "disappeared" when the teachers taught new contents using old-fashioned methods (Tzabar-Ben Yehoshua 1988).

However, this incompatibility between the authors' intentions and actual implementation has another, creative aspect to it as well. Teachers may find that contents have a "curricular potential" relevant to them and to their students that the authors may not have considered: a new significance in the content material or a different use for it (Ben Peretz and Zeidman, 1986). The following example can illustrate this possibility: In a certain classroom of adults, aged 30-40, with a medium level of education, who were preparing for an exam in the subject of political science, the teacher discovered that the terms, `separation of powers' and `checks and balances' had a personal fascination for the students. Their own interpretations led them from the political arena to the institution of the family. That analogy helped them to distinguish between the two terms at the family level, to understand the difficulty in applying total separation of powers in a modern society, and to accept the principle of checks and balances as efficient and feasible for understanding the distribution of roles and responsibilities within the family framework.

It turned out that the students displayed a particular expertise and understanding of this chapter of the curriculum at the level of the political institution as well.

Learning Materials (Ouane, 1989)

Preparing learning materials is an integral part of planning. The materials must be prepared according to the conceptual, ideological and linguistic levels of the students. A wide variety of materials can be used for adult studies: newspapers, posters, drawings, periodicals, texts, reading materials, explanatory literature, radio and television programs, videos, libraries, exhibitions, museums, games, folk-theater, and, of course, textbooks, study aids, and exercises. Proposals for didactic activities and guidelines for teachers have recently become an inseparable part of formal study programs, even for adults. As the materials become more directed at formal study, their structure and organization become based on academic methods, either as modules or as sequential curricula.

With informal programs, where there is no "package" to go along with the syllabus, priority is given to meaningful materials, particularly those that offer a connection to the students' intellectual and emotional lives.

In any event, organization of material is based on principles (e.g.: individual rights and responsibilities); on concepts (e.g.: energy); on phenomena (e.g.: earthquake) and on life subjects (e.g.: human relationships in the work place).

The purpose of the material is to assist in learning through various means: explanatory materials, outlines, examples, headings and sub-headings, comments, and explanation of terms. Material must be legible, visually attractive, and interesting. Which one of us has not come across material that, despite its excellent content, was illegible because of its poor print, making it difficult for the tired eyes of adult learners and intimidating even for the intellectuals among us, not to mention adults who only learned to read relatively late in life.

Ways and Methods of Implementation

Adult students enjoy variety in the methods and means of learning no less than children do. And even though many programs for adults are based on lectures by instructors, the students are apparently happy to vary the encounter through the use of discussions in which they have the opportunity to present their questions, make comments, and air new ideas. However, this tendency is not clear-cut. For adults, time is a precious commodity, whose value increases as the years pass and the future becomes shorter. Many of them, if given the choice of listening to another lecture by a fascinating instructor or participating in a discussion where they will have to listen to one another, would prefer the lecture. A good planner will prevent this kind of problem by first consulting the students, and by organizing the time in such a way as to allow room for a short discussion following the lecture.

Programs based on alternative teaching methods, such as group teaching, discussion groups, workshops, role-playing, simulation, etc., enable active

participation, self-expression, dialogue and discussion, gaming, competition, and cooperation. Activities that focus on a particular problem or topic help increase interest and avert the constant battle to keep students from nodding off, a well-known phenomenon in lectures for adults. In any event, once they have tried different ways of learning, it is desirable to involve the students in the decisions as to the way in which they want to learn. In traditional societies, modern methods should be combined with traditional methods, such as: presentation, imitation, trial and error. Experience teaches that in such societies, using only traditional methods or only modern methods is liable to cause the program to fail. (Adult Education and Development, 35, 1990).

In reality, learning programs serve as a basis for directing the teachers towards the implementation processes, and for making changes in the learning material while adapting it to concrete learning situations. During implementation, there may, on the one hand, be a weakening of programs that are not used exactly as the authors had intended, while on the other hand, they may also be strengthened through the discovery of a new curricular potential. Often, however, local changes are a result of a misunderstanding of the rationale behind the program and the implementation methods it proposes. Training teachers to understand programs and alternative teaching methods can help prevent errors due to misunderstanding of the rationale and objectives of the programs. An example of such errors can be seen in the phenomenon which is well-known among adult educators: programs for developing thinking skills, which were planned with a great deal of work and considerable resources, in actuality serve to teach "word families" because the teacher did not really understand the connection between the program's declared rationale and the study unit being taught to the students.

Evaluation (Eden, 1991)

Evaluation is an integral part of the planning, at all stages. Its function is to examine the relevance, qualities, effectiveness and achievements. Pre-planning evaluation examines whether the basic assumptions being used to guide the planners actually do exist, and whether the program's ultimate objectives are acceptable to the experts and public personalities. Formative evaluation accompanies the definition of the specific objectives, decisions about content, materials produced, methods for implementation and teacher training. Summative evaluation examines the achievements and the overall results, and serves as a basis both for awarding diplomas and certification, and for changing and correcting the program, or planning a new program.

At all these stages, the evaluators present detailed questions, collect data, and develop a variety of research instruments in order to organize the information at their command, to analyze it and draw the proper conclusions and recommendations.

Serious consideration of the evaluation is a guarantee of quality, the prevention of failure and the never-ending improvement of the program in general.

Center and Periphery in Planning Adult Study Programs

Who prepares the study programs? Experts in a national center, situated in a government office? Academics at institutes of higher learning? Professionals at special centers designated for this purpose? Teams of local teachers?

There are two opposing approaches to this subject. One advocates centers that prepare programs for widespread distribution; the second advocates local creation by teachers. Between these two extremes, we can find combinations in various proportions of teams whose participants are teachers and experts.

Historically, the local element was dominant in the preparation of programs for adults: educators dedicated to the subject worked hard at writing newspapers, leaflets and textbooks, and preparing materials and aids, while central agencies, governmental and non-governmental, assisted through consultation, distribution and occasionally, through financial help.

Later on, in some countries, a movement sprang up to promote adult education, mainly to teach literacy and basic schooling, and planning centers were established. As a result of this institutionalization, two directions developed: on the one hand, structured, formal programs were centrally prepared, which teachers were required to use. Generally, these programs also included in-service workshops and training for the teachers using them. On the other hand, there were centers which saw their primary function as assisting local teachers through in-service workshops and training, budgets, consultation and printing of local materials, giving maximum consideration to the immediate local needs. With the first approach, the teachers were required to work in accordance to the authors' intentions from the centers. With the second approach, the teachers were expected to develop their own creative planning abilities. As the years passed, the advantages and disadvantages of each system became apparent. The advantages of using the central approach: professional quality, level of expertise, budgets, time and a managerial and organizational system to serve the programmers. There were also disadvantages, the most obvious of which was their distance from, and lack of connection to the reality in the field, to actual teaching conditions, as well as their view of the teachers as passive agents whose only value was insuring their effectiveness. On the other hand, despite the advantages of the local approach (immediate relevance to teaching conditions, response to local needs, teachers' creative activities and autonomy), there were also disadvantages: lack of expertise, lack of time, lower quality, and no methodical operations.

In light of actual experience, and in the wake of development of cooperative and comprehensive approaches to planning study programs, the two approaches have grown closer in recent years. Within the framework of the first approach, there has been a growing tendency to add cooperative bases

by including teachers in the planning and implementation stages, as well as providing teachers with support by local consultants who are a link in the two-way communication between the teacher and the planning center. Furthermore, the teacher's right to discover the "curricular potential" within a program that the planner did not anticipate was legitimized, enabling the teacher to use the program creatively. Within the second approach, involvement by the center has increased, by providing real assistance: increased consultation from experts, guidance for the teacher/programmer, rewriting of materials produced, and developing programming abilities among teachers.

However, it should be noted that despite this combination and mutual adoption of principles and attitudes, there is still a significant difference between them. In reality, current programs being used in adult education tend to be more formal where the central element is more obvious, and informal where the programs are more locally oriented.

Student Participation in Planning

There is another factor involved in adult education which should have an increasing role in the planning of programs: the participation of the students themselves. This is correct at least for the stages of defining objectives and means of implementation, learning conditions, and evaluation of results. Participation by the students can prevent actions based on incorrect assumptions, ascertain the relevance of the programs, increase motivation among the students and their sense of responsibility for its implementation and results. The older and more educated the students, the more equally they can participate in the planning.

Conclusion

The issues connected with planning adult study programs have yet to be formulated into an organized body of knowledge. Many of those who work in this area are guided by psychological and commercial attitudes, as adopted from the world of marketing. Sometimes, competition between those who offer programs leads to advertising that raises false hopes, and which does not allow one to really see what is behind the fancy titles. There are planners who intuitively prepare good projects, primarily in the field of informal educational enterprises. However, in the final analysis, there is increased recognition of the need for methodical, professional and comprehensive planning at all phases of the process, beginning with needs assessment and objective definition, through selection of contents and preparation of materials and aids, and ending with ways of implementation and evaluation.

In long-term programs, the planners are requested to pay special attention to the following components:

- insuring continuity, progress, broadening and expansion;
- preventing regression (among beginners);
- supplying modular and relevant programs to different target audiences;
- combining subjects, such as general education with professional studies;
- adapting programs and materials in light of experience;
- updating and creating new programs in the wake of technological, scientific, economic and social developments;
- developing programs for training teachers and others in the field of education;
- preventing errors arising from incorrect assumptions about the target audience;
- preventing implementation errors due to misunderstanding of the program's rationale;

- minimizing consideration of normative, pedagogical, institutional, technological, and other societal issues where the program is being operated;
- defining a policy that does not adequately consider the needs, objectives and resources that are available for the programs.

Is planning adult study programs a profession?

The final question: is planning adult study programs a profession? This issue can be examined according to the components included in Elliot's definition, which differentiates between a profession and an occupation that is not a profession (Elliot, 1972). These components are:

- knowledge of professional contents and concepts;
- acquired professional skills, based on scientific principles;
- identification with the profession;
- service which responds to the needs of the client;
- autonomy and responsibility in decision-making and in controlling professional activities;
- authority that comes from the power of training.

It appears that most of the items mentioned above can be found to a certain extent within the working reality of the people who plan adult study programs, at least in the area of formal and semi-formal programs, which are usually connected to a public or government administration.

We have taken a brief, and by no means exhaustive, look at the main issues connected with planning adult study programs. Our intention was to focus the attention of those planners on the questions encountered by many of us, both as planners and implementers, consumers and users.

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The Role of Adult Education: Changing the Individual or Changing the Society?

Maggie Koren

Introduction

The issue of the relative roles of society and the individual has been raised more and more frequently in modern times. The relationship between these two factors has shifted as a result of historical, cultural and economic forces. According to one view, the individual has the right to determine his or her destiny. According to another, society is the main determining factor of one's direction in life. In other words, it is the duty of the individual to serve society.

That same issue has been dealt with in the field of adult education. What role and what responsibilities do we, adult educators, have? Are we supposed to support the individual or are we to support the needs of society? I have chosen to address this issue because of its fundamental importance for any adult educator. It serves as a philosophical starting point for each and every educator in his or her quest to discover the purpose and role of adult education.

My basic assumption is that no matter what philosophy you choose to adopt, you must have one philosophy to choose from. In essence, you do not have to know what you are going to do, but rather why you are going to do it.

Bergevin[1] argues that even though adult education philosophies vary, we need a philosophy to "establish points of reference, and integrate view points towards certain beliefs, ideas, attitudes, and practices." From my working experience in the field of adult education, I know that adult educators are engaged in the daily task of program planning and administration, with little time to reflect upon the meaning of their activities. We are dealing with skills rather than principles, and we can never see the whole picture. Therefore, it is crucially important to deal with this question and to understand the different points of view, perspectives and historical changes underlying those beliefs.

In this paper, I will try to trace the different approaches and perspectives, while showing that there will obviously be more than two "starting points." I will examine the conflicts, the contradictions and dilemmas along with the philosophies and values that the issues raise, and their implications for the field of adult education.

I have had the opportunity to interview four adult educators, all of whom have provided me with added insight into the field of adult education. I will present the focal point of the issue, i.e., what is at stake, together with the different underlying assumptions, guided by the many philosophies which have been written on the subject.

What's at Stake?

The issue of the relative roles of society and the individual, emerging in the modern era, has generated crucial questions in the field of adult education: What are the boundaries of the individual's right to develop his or her own personality through learning? Must society help and encourage everyone to wander through all the possible disciplines and give special consideration to the underprivileged? Does every individual have the right to demand that

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1 Gordon, G. Darkenwald, Sharan, B. Merriam, (1982). Adult Education: Foundation of Practice, Harper & Row, New York, p.37

society be put in the service of his ambitions to study continuously? On the other hand, the question can be posed from an opposite angle: What right does society have to determine educational trends for the adult? Does society have the right to set educational programs?

While reading and reviewing some of the literature written from the beginning of the century and onwards, I discovered that different philosophies of adult education have tried to deal with this question. Some philosophies focused either on the individual, or on the individual in conjunction with society, and the more radical saw social change as the main purpose of education. It is possible to view the field of adult education in several philosophical orientations.

Kolberg and Myer have identified three broad categories of educational thought. Apps has identified five categories. Hallbeck refers to the functions discussed by Bryson, namely the remedial, relational, liberal and political.[2] By reviewing the functions and purposes proposed by others, Hall Beder concluded that there are four major categories which serve as the basic categories of adult education: to facilitate change in a dynamic society, to support and maintain the good social order, to promote productivity and to enhance personal growth.[3] Hall Beder thinks that "purposes are the basic reasons for conducting adult education, purposes are translated into practice." I disagree with his assumption because I strongly believe that philosophy is the guiding principle behind practice and that purposes derive from philosophy.

We do not have to justify our existence as adult educators because of the purpose which reality seems to be demanding. Sometimes we have to struggle and change situations and therefore philosophy should be placed on a higher level, separate from practices. While guiding purposes, philosophy is at the same time the result of purposes. Apps argues that philosophy should guide practice; he goes on to demonstrate how the application of philosophical enquiry could improve practice.

2 Hall, Beder. (1993). *Handbook of Adult and Continuing Education*, Purposes and Philosophies of Adult Education, Jossey-Bass Publishers, p.37.

3 Ibid, p.39.

In addition, I followed the orientation of Merriam and Darkenwald. They suggested that the diversity of philosophical orientations can be seen through an analysis of adult education. They mention five different points. The differences are found in these issues: aims and objectives, curriculum, role of the teacher, the learners, and instructional methodology.

The mission of adult educators is to assist adults to become literate and develop their full potential. Andragogy is a methodology used to facilitate this end. The focus is on individual growth and development and emphasizes the educators' view of the nature of the curriculum, the roles of the teachers and learners, and the instructional process. The content itself, according to Knowles, is unimportant. What is crucial is the "effect upon the learner." The learner is more important than the body of information. This philosophy guides the practice of education by placing the adult learner at the center of the experience, and by stressing the teacher as the facilitator and group interaction as the primary vehicle for learning.

Personal and Social Improvement

This approach emphasizes the individual within the social context: seeing educators wield influence in promoting progressive ideas and seeing them as having a dual function of promoting individual growth and preserving the good society. The relationship between education and social responsibility has been pointed out by Lindenman and Bergevin. They were influenced by John Dewey and his progressive ideas.

According to the progressive movement, the highest idea is education for democracy. Liberating the learner unleashed the potential for the improvement of society and culture. Lindenman, in his book "The Meaning of Adult Education", was strongly influenced by Dewey's approach. Lindenman viewed humans as social beings, stressing that adult education should be aimed at improving the individual's life in society. Education allows the adult to be able to cope and function in a changing society. However, adult education should also contribute to social action. Bergevin saw continuing education of adults as essential to preserving and enhancing a

democratic way of life. Individuals cannot be separated from the society around them. A "better person" will help a society to progress. Education is the interaction of the individual with the environment. Lindenman observed that the learner's own experiences equaled those of the teacher's. He considered a brave teacher one "who dares not reveal his special subject in the context of the whole of life and learning."[4]

Educators who see both the individual and social development as being equal, relate to education in content and to the learner's every day life experience. All of life, then, becomes the curriculum. Lindenman states that "the best teaching method is one that emerges from situation experiences."[5] The teacher's responsibility is to organize, stimulate and evaluate the process of education. No longer is he an oracle who speaks from the platform of authority, but rather a guide who points out the vitality of his facts and experiences.

Social Transformation

This approach perceives the role of adult education as social change. Thinkers such as Freire, Illich, Thomas and others saw education in terms of revolution, or the radical traditions, questions, basic values and practices of society. Their main concern was with public schooling. A majority of people acquire most of their knowledge outside school. The learning which a person cannot gather from life can easily be appropriated from a peer or from books and other learning instruments. Illich and Ohliger found institutions and, in particular, compulsory education at any level to be oppressive. Freire speaks more about changing the world view and the consciousness of individuals. A society that is dehumanizing must be changed. To be human is to seek to guide one's own destiny. For him, traditional education equals "banking education", in which the learner receives and stores mental deposits. He criticizes the educational system because it is the evil in an oppressive

4 Lindenman, C. Edward.(1984). *The Meaning of Adult Education*, Harvest House, p.115.

5 Ibid, p.116.

society. He offers dialogue and education geared at posing problems. Cultural action for freedom is an act in which a group of people, through dialogue, comes to be aware of its situation, the reason for it, and its solution. The process of problem-posing education is based on respect, communication and solidarity. The relationship between teacher and student is affected by this approach. Both teacher and students learn simultaneously, becoming participants in the dialogue. The culture, in his view, procures education and uses it for its own self-perpetuation.

Organizational Effectiveness

This approach focuses on organizations. Training, education, and development are terms used when referring to adult education. Nadler incorporated the three terms under the umbrella label of Human Resource Development. It was designed to produce behavioral changes. This education is sponsored by public or private organizations. The employee education is characterized by clearly defined goals and objectives. Measures of accountability, behavioral changes, behavioral objectives and programmed instruction are some of the prevalent manifestations of behaviorism in organization- sponsored education. Employee education demonstrates a wide range of content and instructional methods used to advance organized effectiveness.

Perspectives of Adult Educators - Personal Interviews

I have interviewed four adult educators, two from Israel, and two from the United States. The first, Dr. Avraham Tzivyon, served for fifteen years as the director of the Adult Education Division in Israel's Ministry of Education. My second interview was conducted with Dr. Rachel Tokatli, head of the in-service training programs for teachers in the Ministry of Education in Israel. She has also served in the Division of Adult Education and directed

the "Tehila"[6] program, helping to design and shape its advancement in the Adult Education process. In the United States, I spoke with Dr. Sally Vernon, head of the doctoral program at National- Louis University, and with Dr. Craig Mealman, who holds the faculty chair of Adult and Continuing Education in the Master's program at National-Louis University.

It was interesting to listen to their approaches and opinions that reflect the variety of philosophies which we find in the field of adult education. Some of the interviewees agreed that we cannot separate the two components (individual and society). We must help the individual to flow within his society. Some of them emphasized one element over the other. They differed with regard to the "why and how." Each of them offered a different perspective and added a new dimension to the readings which I conducted prior to my discussions with them. It helped me combine philosophy with their practice, as each of them shared with me a unique and special vantage point, and in so doing enhanced my knowledge of the issue.

Dr. Tokatli suggested that we cannot arrive at just one answer, because we have differing needs. Those who are illiterate need more assistance and guidance from those who are more educated. Those who are more educated can be part of our planning, and must be given many options to choose from. In addition, Dr. Tokatli insisted that the state must protect the illiterate members of society, appropriately preventing the increasingly large gap between the groups, and by so doing, help each individual fulfill his or her potential. However, she states, it is difficult to obtain the necessary funding for those programs, because of a policy which focuses on development of children's programs and neglects adult programming. She believes that parents can support their children if they experience a positive process of learning. In light of her experience, she emphasized the importance of literacy, but there are some dilemmas with regard to the difficulty she encounters planning a proper urriculum and deciding for the adult learner

6 "Tehila" - Hebrew acronym for 'Singular Education Program for the Adult Learner.' The word itself means 'Glory', and thus indicates an orientation towards the prestige of learning rather than the rooting out of illiteracy. The goal was to allow 'letter blind' adults with a low self-image to acquire the tools they needed for understanding and functioning in a changing and literate world.

what must be learned in order to function properly within society. In addition, she finds it increasingly difficult to spark interest and promote motivation in the learner. She raises the question, "what is a good society?" and, because she knows that no truly good society exists, she wants to reach a point where she can combine the need of the individual to suit all participants, and thus create a basic uniting foundation for all of society.

Dr. Tzivyon emphasized the idea that there is no such term as "absolute freedom." We can afford to give freedom, but only in cases where it will not inflict pain on another. The adult learner is not an individual, because he or she does not live on a desert island, but rather within a functioning society. Since the individual, in his view, should communicate with all members of society, Tzivyon prefers to address the issue of "freedom of the spirit," instead of individualism, which is the idyllic compromise. Dr. Tzivyon sees the role of adult education as the catalyst for individual learners to unlock the door to their own world, thereby maximizing their potential for meeting basic needs such as feelings of self-worth, uniqueness and self-image, but by the same token, remembering not to neglect the needs of society.

The Israeli educational experience can serve as a model of a collectivist conception which was dominant in the stages of the formation of the state, and has been scaled down by the development of more individualistic trends in the last decade. This development was presented in both interviews. At a certain point in his career, Dr. Mealman changed his position. He began by emphasizing the individual and the individual's needs, without any obligation to the needs of the society.

His approach changed due to reading and experience, mainly while living in other cultures. He realized that it's important to look behind the individual change, to help him contribute to his community or society. Adult education, according to Mealman, has been maintaining the status-quo, the underlying issues being power, control and money, all of which are protected by politicians motivated to maintain this status quo. He became more aware of different economic classes and of the issue of equal chance which is not correct. Not everyone has a fair chance at success. He mentions the dangers

in such methods of education which tend to be of a controlling nature. This theory affected his daily practice. He states that he would face a dilemma if asked to work in a place which goes against his values and beliefs. Using his knowledge for a negative purpose that does not correspond with his values would not be possible.

Dr. Vernon agrees that the individual and society cannot be separated but she places greater emphasis on the individual. She doesn't deal with the term society as a broader concept (as the other three do). She believes that people are constantly learning and will meet the needs of the society on their own, able to close the gaps between their needs and society through compromise. She found that the barriers to achieving these goals are the difficulty in changing their learning habits and in teaching to learn, since people are basically not open to change, and since economic and professional considerations are the main reason for adults seeking learning.

Summary and Conclusion - The Implications for the Field of Adult Education

I began my presentation by raising the question "should the role of adult education be to change the individual or society." I reviewed the different approaches and interviewed four adult educators. Some philosophies of education focus on the individual, and others see the individual in conjunction with society. The more radical emphasize social change as the main purpose of education. Each side has its own beliefs and values, which are accompanied by underlying assumptions, some dilemmas and contradictions. The liberal-progressive, the counter-critic, and the personal-growth traditions propose boundaries for adult education, and each differs in its vision of the good society.

Liberal and progressive educators generally agree that the role of adult education is a social role with the purpose of keeping the democratic order as a basis for improvement. There are, however, differences with regard to the means of achieving this goal. The liberal focuses on cultivation of the intellect, which may be considered elitist. Do we have the right to educate

adults? Is there not a danger of indoctrination? The fact that a group of uneducated adults are taught by an educated teacher creates an unbalanced situation to begin with. Therefore, the progressives believed that learning should proceed from experience based on situations of the adults themselves, rather than from abstraction or discipline-based subject matter.

The counter-critic who focuses on the relation of education to society, unlike the liberal progressive traditions, considers capitalist democracy to be an unequal structure, which must be redressed only by reorganizing the social system. He does not accept the assumption that success is a function of individual merit and action, because not everyone has a fair chance at success. In this case, education can be liberating, but, on the other hand, can be controlling. If we go on the assumption that through basic childhood socialization occurs, then some individuals may learn the behavioral patterns required of those at the top of the social hierarchy, while others learn the behavior required to function at a lower social level. The question which arises is, if those individuals have already been "reproduced," then what is the role of adult education? The role will be to facilitate acquisition of a critical thought process. They will be able to control their lives, which in turn will lead them towards action. Another underlying assumption of this theory is that the ruling structure controls all finances, and the powers that be are disinterested in changing the educational process, which leads to the question of whether adult educators are likely to risk the chance of changing the system, and losing their livelihood by so doing.

Those traditions provide different reasons for their philosophies and beliefs, justifying them as the way to facilitate change in a dynamic society and promote productivity, and they favor public subsidies of education as a form of social investment, because society as a whole, and not just the individual learner, benefits from education. Those who oppose these ideas see the role and duty of society in terms of a responsibility for taking care of the needs of children and not adults. We should invest in training rather than life-long learning.

Another issue which centers around two arguments is the literacy program. The liberal progressive thinks that by channeling public money into education, everyone will benefit from economic growth, but the counter-critic believes that the government wishes to maintain the status quo and thereby its control over society.

The third tradition, personal growth, places emphasis on the individual. Humans, as opposed to animals, have the ability to choose, and so learners are responsible for their own actions. According to this approach, the main objective should be to assist learners in making choices that maximize their human potential. Therefore, they should control learning, content, process, and evaluation. The learner stands at the center of the process, while the educator should be seen more as a facilitator of learning rather than a conveyor of knowledge.

There are different philosophies which emphasize different areas of importance, all of which have an impact and influence on implications for the field of practice. It is possible to discern a set of principles and basic similarities about several beliefs held in common by most adult educators the world over.[7] These are:

1. Adults are different from young people and should be educated differently.
2. Adult education emphasizes learning instead of teaching and should be dealt with in a dignified and respectful manner.
3. All adults should have access to learning the basics required for functioning in society.
4. Whether society is basically good or has basic shortcomings, it can generally be improved upon.
5. If individuals, and ultimately society, are to prosper, learning must continue throughout life.

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7 Lindenman, p. X-III; Hall, p.49

A Personal Point of View on the Role of Adult Education

I opened my discussion by presenting two concepts, one oriented to the education of the individual, and the other dealing with society. The first attitude has its limits, the second, its dangers. I shall pursue a third concept, based both on the individual and society.

Human beings are good and in need of education. Adult education should help each individual to reach self-actualization and create fully functioning individuals. We should strive for a learning society, founded on principles of lifelong learning and education. This will result in the creation of a learning society, where learning is not an exclusive preserve of childhood, but a human right of all citizens. There are some obstacles to implement this philosophy. For one thing, our society does not provide its citizens with equal opportunities, thus a basic feature of our mission should be a central sense of social justice. The other and most important hurdle is the need for communication, or rather our lack of communication with the people we are supposed to serve. We find that not all of them are from the middle or upper classes. I came to understand this aspect when I lived in a third-world country. I found differences not just in terms of language, music, food and dress, but also in other aspects of culture.

Throughout the world, we find examples of third- world cultural differences. If we wish to communicate in an effective manner, we should become aware of them. As educators we should help others tolerate pluralism and recognize the beauty of diversity. We should address these issues to those individuals who hold high ranking positions who can make appropriate policies. Our mission should consist of a deep sense of commitment aimed at teaching and other work. I have tried to create a positive environment for learning by motivating self- learning, leading the adult student to a lifelong learning process. It is difficult and sometimes impossible to achieve this goal, but with this guiding philosophy as reinforcement, an educator always tries to attain the principles of the guidelines established by the philosophy. This can be achieved by an effective communication process, awareness of cultural differences and respect for diversity, as well as by caring commitment to our practice.[8]

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8 Collins, Michael. (1991). *Adult Education as Vocation*, Edited by Peter Jarvis, Roultedge Publishing House.

Adult Education and Lifelong Education

Paul Kirmayer

The Need for a Theory of Lifelong Education

The purpose of my article is to deal with certain aspects of the concept 'lifelong education' in modern pedagogical thinking and activity, and how this definition affects our view of adult education.

First, we must examine the factors that gave rise to the need for a new theory of lifelong education. About thirty years ago, lifelong education was connected with the scientific-technological revolution. It later became clear that this was not all; there was a further connection between the development of lifelong education and many social phenomena: The latter proved there was a need for broad changes in the goals of the education system - in content, methods and organization.

Twenty years ago Paul Lengrande,[1] a well-known expert on adult education (AE) who served as director of the AE Division at UNESCO, prepared a list of phenomena that had demanded changes in education. He noted the rapid pace of social changes, such as: the population explosion, developments in scientific and technological knowledge, political conflicts, the knowledge explosion, the use of leisure time, and the crisis concerning various life-style models and interpersonal relationships. The most prominent phenomenon was the rate at which these changes in economics, society, science, technology, culture and arts were taking place. This quick pace demands that modern man must not only learn throughout all his life and constantly

1 Lengrande, Paul, *Introduction dans l'education permanente*. UNESCO 1970

adapt to changing situations, but must also deal with the changing contents during the process of his education. This is actually the theoretical basis for lifelong education. The theory behind this type of education relates to every aspect of the adult's life in which he or she - and not the child - must deal with by confronting the new reality.

In light of this, many questions have arisen, the principal one being: does this crisis relate only to AE, or to the education system as a whole (from pre-school to higher education and AE)? The regular education system which operates according to traditional patterns does not provide answers for these rapid changes. The new theory of lifelong education emerged in order to deal with education under new conditions.

What is Lifelong Education?

Given the complexity of this concept, one encounters difficulties as to the application of the theory or as to its realization through pedagogical action. Many countries use this term in different ways. Research carried out for a UNESCO-sponsored publication concluded that there are about thirty different definitions for lifelong education, such as: modern culture, current education, vocational training, andragogy, and even - adult education. "Each one of these terms actually specifies one area of adult education, either a system of attitudes and methods, an ideological movement, an institution, an education system or a general and theoretical conceptual system."[2]

After a great deal of deliberation, the experts decided on a clear concept regarding lifelong education. The dialectical process of defining the term involved stages of theoretical clarifications. The experts have recently pointed out three steps on the road to defining the term.[3]

In the first stage, it was emphasized that adult education is a unique phenomenon, distinct and different from other educational activities. The

2 Pierre Bernard, Bernard Lietard. La formation continue. Paris: P.U.F, 1976

3 Iri Ketasek, L'ecole et l'education permanente. Paris: UNESCO, 1972

idea of continuity from childhood and youth education through to AE was missing.

In the second stage, a conclusion was reacted that the school must train children for their future life, and AE is supposed to fill in what they missed in school.

In the third stage, it was noted that there is a connotation of lifelong educational activity throughout one's life, the most essential component of this being the mutual influences of education and one's daily life which operate within the framework of a variety of social groups and at different ages.

Bertrand Schwartz, a well-known expert in the field of AE, was among the first to clearly and comprehensively define the concept of lifelong education. He was the one who established the principle of lifelong education. In his book, L'education demain (1973), he defines AE as "the integration of educational activities which take place within time and space and under changing conditions of institutional, material and human means which enable this integration to exist."[4]

The main idea behind lifelong education is, therefore, the existence of an integrative approach, according to which education refers not only to a particular stage, but, rather, is an on-going process that includes all social activities which may have an educational component, such as school, family, cultural and enrichment activities, mass media and street culture which is influenced at random by a variety of factors.

The aim is to have society connected to the continuing process of education. The development of this approach was quite complicated and even today, there are many difficulties in understanding the concept of lifelong education.

In a survey conducted by UNESCO throughout sixty countries, people were questioned as to the content of lifelong education. Over 60% stated that lifelong education contains all the above mentioned components.

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4 Bertrand Schwartz, *L'education demain*. Aubier-Montaigne, 1973

It appears then, that ⅓ of the respondents define the concept in limiting terms: vocational training alone or literacy alone, and, in particular - adult education alone.[5]

A Proposal for an Exact Definition

It should be emphasized that lifelong education is, first and foremost, an idea or a principle. We generally distinguish between two types of principles - vertical and horizontal.

The vertical-chronological principle - is that a person must systematically learn throughout his whole life in order to adapt to constantly changing vocational, cultural and social conditions. The idea of lifelong education in this form is not a new one. The concept was already known in Engiand in 1919. The innovation is that nowadays we describe lifelong studies as regular, organized, planned and systematic learning. In this context all stages of education, from the elementary stage to higher education and adult education, can be included, both integratively and uniquely, in the concept of lifelong education.

The real revolution actually involved a special educational principle which is included within 'lifelong education.' This leads us to the importance of the horizontal principle. According to this principle, each person is entitled to a comprehensive and integrative educational process which includes educational components such as general, vocational, social, cultural, ethical, intellectual, emotional and psychological components.

The changes that have occurred in understanding these components point to one, clear objective - to develop the personality from a humanistic point-of-view that differentiates between persons and takes into account the talents, characteristics, nature and behavior of every individual. These characteristics will be used in the future for the individual's own benefit. The

5 La mise en oeuvre de l'education permanente dans divers etats membres de l'UNESCO. Paris: UNESCO, 1976

sum total of the abilities and characteristics of people creates a system of relationships that enables us to live together in society.[6]

When it comes to practical application, this approach to lifelong education results in an integrative system of education. The system includes reciprocal principles, and its objective is as stated above: the multivalent development of one's personality.

When we speak about principles of activity there are differences of opinion, and appropriate criteria must be restated each time. There is an operational approach to lifelong education that differentiates between formal and informal education, or between institutional and non institutional education. Nowadays, most experts who talk about the operational approach take into account the existence of four important educational components - the family, formal education, adult education and casual education.

Adult Education in the Context of Lifelong Education

In the lifelong education system, these four components are a sub-system, and each one of them can become a system in and of itself. What interests us is how we examine adult education within the framework of lifelong education, both in theoretical and practical terms. According to this new approach to lifelong education, AE is a system of reciprocal activities between objectives, functions and organizations. Let's look closely at each one:

A. **Objectives**. The integrative approach to lifelong education defines the mission of adult education better than other approaches. It used to be acceptable to think of AE as a supplement to the regular school. Thus, for example, if the official education system in a particular country did not succeed in providing an elementary school education, the function of AE was to establish a system for teaching literacy and providing adults with that elementary education. If the general education system is

6 Robert Dattrens, Eduquer et instruire, UNESCO, 1966

unable to provide vocational education, AE will fill the gap. That same attitude holds true for teaching values.

The concept of lifelong education opposes that of supplementary education. The difference between the two concepts results from the changing times. The approach we mentioned, which was generally accepted in the past, does not meet today's objectives. An expert blessed with a sense of humor once reflected that adult education today does not supplement school education, but rather the other way around.

This phenomenon is also a result of changes within the official education system. If, for hundreds of years, the traditional purpose of education was to endow pupils with knowledge and study habits that would serve them throughout their lives, then it is obvious that at present, this is an impractical and antiquated approach. In light of the rapid changes in society, science and technology, there is a new objective for formal education, and that is - to give children appropriate habits which will enable them to learn on their own throughout their lives, as well as social habits that will help them become good, productive, ethical and aesthetically sensitive citizens. Today, creative thinking and developing creativity are also emphasized. And pupils must use the knowledge and tools they have acquired to meet the changing situations they will encounter throughout their entire lives.

In this kind of situation, AE is not supplementary education, but actual learning. In this sense we can say that lifelong education includes two phases: one is the educational-social, pre-integrative, pre-adult phase, which includes childhood and youth, up until the time the person becomes socially and professionally productive and can function as an adult in all respects; the next phase is one of continuous adaptation, which begins from the time a person becomes a social agent, and continues until his, or her, last day.

Indeed, the material published by UNESCO and similar organizations shows the purpose of AE is to be providing opportunities to develop the adult's physical, intellectual, ethical and social abilities, until his place

within a particular society is properly established and until he begins to develop his own personality.

B. **AE is Defined by its Function**. Here, too, one can encounter various interpretations, but there are two main frames of reference - one refers to the general function of the AE system; the second refers to unique situations of an adult or groups of adults.

If we consider AE's general function, we can state several important principles: to assist the adult in continuing his studies from the moment he begins to function in society as an adult; to help him constantly keep up with the changes taking place in the realm of human knowledge, and particularly in the area of vocational development and cultural values; to enable him to become an active participant who is aware of his professional, familial and social functioning; to assist him in becoming creative throughout his life; and finally, to offer him ways of making effective use of his leisure time and modern technological developments (such as the computer).

As for unique situations, UNESCO publications define the function of AE regarding these as follows:

1. A supplementary institution to the elementary education for a large share of the world's adult population;
2. A supplementary component to basic and vocational education for many whose education was incomplete;
3. Continuation of the education of those mentioned in 1) and 2) above, enabling them to adapt to new conditions in their surroundings;
4. A supplementary education for those who have attained a high level of education, and the basis for their individual growth.

It is almost certain that the future will bring changes in the scope of the components listed above, for example, a change in emphasis due to a reduction in the number of the illiterate, with more attention being given to values or enrichment.

C. **Organization**. AE is a reciprocal action (interaction) of institutions or various educational means. One organizational framework can include a structure composed of the two larger categories of formal and informal education. Formal education, in this context, includes: teaching adults with the objective of supplementing their education, up to the level of a doctoral degree; vocational training; in-service courses for updating knowledge. Informal education includes enrichment, cultural and art activities, as well as exposure to the effects of the mass media.

History of Formulating the New Approach

The current approach to AE within the context of lifelong education did not appear at one single point in time. It is interesting to follow the attitudes towards AE from the period right after World War II, up to the present.

The First AE Congress was held in Denmark in 1949, and there AE was defined as supplementary education for those who had already received a basic educational charge in school. In 1960, in Canada, a proposal was made to examine the trends in AE in a rapidly changing world, and the emphasis then, as now, was on literacy training. In Tokyo, 1972, at the third International AE Conference, participants had already begun to consider AE as the basis for lifelong education. At the UNESCO conference in Nairobi in 1976, the mission of AE in the modern world was defined as follows:

> *The term adult education signifies all the organized processes of education - regardless of content, level or formal and informal methodologies - that are a continuation of or an alternative to the education given in schools and universities, as vocational education. Thanks to these processes, people that are considered adults by those around them, are able to develop their abilities, enrich their own knowledge and supplement their technical or professional education or, occasionally, turn to new areas of pursuit. All of these, in effect enable the adult to evaluate his, or her abilities and behavior in light of a new opportunity for a more complete development that includes*

social, economic and cultural components. This perspective even helps create a balance between them'.[7]

In Paris in 1985, a retrospective description of the situation since the Tokyo conference was presented, and participants reached the generally optimistic conclusion that great strides have indeed been made, in spite of the difficulties, and in most cases, AE refers to lifelong education as an effective and generally accepted approach.

More pessimistic conclusions were reached in the area of values, and it was conceded that one could not ignore the existence of crises in this field. The motto was: Man is not just a professional who knows how to use technology and who carries around a load of knowledge, but he must also live in terms of humanistic values, function better within his family and society, enjoy cultural values, and be more understanding of the political and social reality within the world. Satisfaction with only one course or area can damage one's personality, creating narrow-mindedness instead of openness. The future will tell if adult education in Israel and around the world can indeed help to develop more pluralistic systems.

In Israel, where most of the influence is Anglo-American, there isn't a great deal of concern about lifelong education. In the next issue, I will attempt to deal with possible ramifications of the theory I presented on adult education here in Israel.

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7 UNESCO, recommendation concerning adult education, adopted by the General Assembly in the 19th conference, Nairobi, November 26th, 1976.

Heretical Reflections Regarding Adults' Motives for 'Being Educated'

Dov Friedlander

The Unique Perspective of a Clinical Psychologist

I shall allow myself to open with a few lines of a 'biographical' nature, and perhaps this will help the reader to understand the source of my 'heresy,' and why my point of view regarding adult education focuses on the learners' motivation.

I have been a clinical psychologist throughout the course of my professional life - offering treatment, teaching, consultation and research. It is only in the last four years that I have become acquainted with the world of adult education. During this period I dealt with creating, planning and marketing courses and workshops for the general adult or older population groups, or for specific population groups (immigrants, minorities, the elderly, industrial workers, etc.).

During this time I was forced to deal with one central question: why do people register for such-and-such a course? To a great extent, my ability to answer this question determined my success as a manager of adult education programs.

I noticed that the standards for success in this regard were much more 'factual' and rigid than the standards for my success as a therapist. As a therapist, I was happy when patients claimed that they 'felt better,' were 'satisfied,' or 'no longer needed my help.' Here, on the other hand, I was judged by the number of people who registered for a course, or who stayed

in it once it had begun. This meant that with the emphasis placed on the academic level of the course, the skills of the lecturer and the fascinating content of the course, it was, in the final analysis, economic standards - i.e., having a sufficient number of people who were ready to pay to take the course - which determined whether or not I would continue to deal with adult education, or whether I would have to return to my sessions with my patients.

The reader can therefore easily see that the subject of the motivation of an adult to learn (as well as my motivation), is a significant issue for me. And what is the reader's motivation to join me in my efforts? Perhaps he will find a reflection of his own past efforts, or perhaps he will find something new in the viewpoint and terminology of a clinical psychologist 'who has come to graze in the field of adult education' and who observes this field from an unusual or often overlooked angle.

Why Should an Adult 'Become Educated'? - Real and Imaginary Motives

I will not dwell on the definition of adult education, and whether we are discussing education or just plain learning. For the purposes of this discussion, I include under this term any acquisition of knowledge or new learning experiences by an adult, that is, someone who has completed his required formal studies at an educational institution.

Why and for whom do adults study in various - and occasionally, strange - frameworks? What makes a grown person spend his hard-earned money to attend a course regularly, in all kinds of weather, and sometimes, under less-than-ideal physical conditions? Why do courses on 'The History of Wine,' 'Medicinal Herbs,' 'Introduction to Psychology,' 'The Jews of Morocco,' and 'Introduction to the Computer' succeed in attracting a relatively large audience for moderate periods of time? Is there some common motivator which underlies all these courses and 'educational' activities? Does the motive depend only on the content, with each course

having a specific target audience, about whose motives we can learn from the content of the course?

In my opinion, we must first discuss the existence of a passive motivation - a kind of Freudian 'pleasure principle; in other words, a need which is satisfied by imagining possibilities, without any intention of implementing them. In our case, this would be expressed as something like: 'I would really like to learn...English, Bible, Jewish history, flower arranging, etc., but...,' and here you would insert the arguments (or excuses) dictated by the limitations of reality. This phenomenon of passive motivation should be noted when conducting 'needs assessment in adult education.' The gap between what people say they need and what happens in reality is quite large, and is likely to lead educators of adults astray. Occasionally we hear those responsible for adult education say: 'The public wants such-and-such, but we do not satisfy its desires.' The more realistic question that should be asked is: under what circumstances can passive motivation be turned into active motivation, that is, for a person to indeed take this course, or study that subject? It is clear that, in contrast to what advocates of 'self-expression' say, it is often true that the real, hidden thoughts of the potential student are: 'If you pay me, then it will be worthwhile for me to take this course, and even then - only on my terms.'

Those who believe in adult education will tell me, and rightly so, that we should not be concerned with increasing motivation, since adult education is aimed at people who want to learn! But this approach would eliminate most of the adult/older population from the pool of potential students, and it removes the challenge of having a larger passive audience join the circle of students. The real challenge is in finding creative means by which to change that passive and extrinsic motivation into active and intrinsic motivation. We want to reach a state in which the student wants to learn 'for the sake of learning,' because he 'feels good', or gets satisfaction from this kind of situation alone.

Common Motives for Learning Among Adults in Israel

Let's attempt to look at the situation in Israel in the field of adult education. If we study the vast amount of newspaper advertisements for courses for adults, the picture is very encouraging. Large sections of the population take at least one course a year - at community centers, study classes (including ultra-Orthodox Yeshivas), popular universities, and through external courses at the universities. There are currently no reliable statistics regarding the number of students in all of these frameworks; but if to all the above-mentioned we add military frameworks, banking and industrial enterprises, immigrant Ulpanim, parent training classes, basic education for adults, and even other areas such as preparation sessions for travel abroad, choir and folk dancing groups, aerobic exercise and self-defense classes, we can estimate that about one-half of the adult population in the country takes at least one course per year. The diversity of courses we described above makes it very difficult, or perhaps even impossible, to provide a precise answer concerning the study motives of Israeli adults, so long as exact data analysis is not done.

What we do know is that in Israel, mainly at institutions with salaried employees, there is a tradition of 'in- service benefits,' which means that sometimes the motivation to learn is material and the reinforcement the learner receives is expressed as a raise in salary, improved working and pension conditions, and a rise in employment ranking. The need to reach 400 recognized study hours to be eligible for in-service benefits has led to the creation of a thriving adult education industry. In-service benefits for teachers and recognized sabbatical year courses are a legal requirement. The significance of this benefit is proved by the many ads offering courses for adults which include the phrase, 'recognized for in-service benefits.'

A very similar phenomenon, which is also part of the Israeli employment scene, is the motivation through 'perks' - although this, naturally, is an extrinsic motivation - which are offered to employees by the workers'

committees. These include nature trips, archaeological tours or weekend courses at hotels, at little or no cost.

These two examples (and we could have added many more, such as in-service courses for retirees, pensioners, immigrants, residents of the peripheral communities) indicate a cultural phenomenon in the field of adult education: In Israel, adult education is 'given' to an individual, and he is not required to 'take' it. We are in fact talking about 'popular education' according to the socialist ideology, but it is not my intention to criticize this. Still, I believe it is important to understand that it will not be possible to base the future of adult education solely on extrinsic motivation expressed as 'giving.'

How Do We Stimulate Intrinsic Motivation

I propose that we make use of the research in the field of educational psychology, and particularly those chapters dealing with motivation and developmental psychology. Research in this field points to a process of learning which stems from external reinforcement, but which, over time, becomes internal-intrinsic reinforcement, that is-learning for its own sake, out of interest, curiosity and the desire to expand one's knowledge and enjoy that knowledge.

This means that motivation for learning is liable to come first from offers of scholarships and subsidies, granting work hours for study, and benefits to employees who have completed courses, but as educators of adults we must not rely on extrinsic reinforcement. Those who plan and develop adult education courses face a challenge: what principles should be included in the contents and teaching methods of these courses so that even those who come because of external motivation will gradually become motivated because of 'internal' reasons and will be interested in continuing with their studies? In other words, what will make the adult want to continue and aspire to expand his educational experiences, to expand his knowledge?

A) One motive we can emphasize is based on an old psychological rule, known as the 'Zigarnick principle.' According to this principle, a person has

more motive to finish things he has already started but hasn't completed than to deal with things he has already finished (or which he has never dealt with before). Adults often state: 'I have never completed my high school diploma, my college degree, etc. Maybe it isn't important anymore, but it still bothers me.' Programs from the Open University as well as from the Buber Center for Adult Learning, are based upon this motivation to complete an 'unfinished business.'

B) A second, powerful motive, is the desire to satisfy someone else.

Here, the social principle is the key issue. The student does something for others, or to be more precise: he takes the course in order to raise his value or status in someone else's eyes. Statements , such as 'Mother has gone back to school, and we're very proud of her' or 'The boss asked me to take some in-service training at the university' or 'My wife is pressuring me to complete my studies so I can get ahead at work', are all examples of this social motivation, the desire to give satisfaction to someone else, or to phrase it differently, to satisfy your desire to appear better or more successful in someone else's eyes (whose opinion or status you value for whatever reason).

The social motivation lies not only in satisfying someone else's desire. Adult education also satisfies the need to 'be connected' with others, to expand social contacts, since most programs in this field enable encounters with new and different social groups. In essence, adult education is almost by nature a social enterprise. Often, dropping out of a certain course does not depend on the teaching ability of the teacher or lack of interest in the course itself, but rather is due to a feeling of disappointment with the social network of the course and dissatisfaction with the social activities which were developed or organized through it.

Some educators of adults have ambivalent feelings regarding the social motivation, and they tend to minimize its importance, mainly because they don't see themselves as 'social events organizers'. In the best cases, they see the creation of the social experience as a by-product of the course. I believe that it is precisely this 'latent' motive that must be

enhanced, and given full professional consideration. This is for two very different reasons: 1) It is an important motive which leads many adults to 'become educated', and only by enhancing it can we increase their participation in educational-learning activities; 2) The social motive and its enhancement has a great deal to contribute to improving pedagogical methodologies in adult education. Since this is not the subject of my article, I will not elaborate this point.

C) Another important motivation, the importance of which educators of adults also have difficulty conceding, is the motivation of the Role Model. Adults go to learn because their 'significant others' do it, too. These are not-very-noble motives; the desire to appear 'in': to become familiar with whatever your reference group is interested in and is talking about. Anyone who has dealt in planning courses for adults has noticed the phenomenon of popular courses (at the Martin Buber Center, these courses are currently: 'Public Speaking', 'Medicinal Herbs' and 'The Chinese Empire'), which for a while attract a great many people, but after a certain period of time become 'out'. We can consider this phenomenon to be an unpredictable fad, but we can also - in order to endow it with some value - enhance the role model groups, to push students who tend to be followers into taking those courses we think are important.

D) A negative motive, which can be of positive value in attracting people to 'adult education' programs is the motivation to escape from feelings of boredom and depression, i.e. a lack of focus motivates the individual or groups of people to seek stimulation and interest in unusual directions - such as adult education. Here we can include well-known aspects from the psychological literature dealing with motivation, such as curiosity, search for innovation or change, or what Berlyne calls 'arousal jags.'

The Ideal Consumer and the Average Consumer of Adult Education

There are probably those among the readers of this article who are wondering: Isn't the author familiar with theories about self-generated motives, that is, motives which come from the internal reality of an individual's life, rather than merely others-generated motives, that is, motives which are defined and controlled by one's surroundings? There are probably those who will label me a determinist, who sees man as some sort of puppet who is controlled by outside forces and who can only be activated through various manipulations, similar to the manipulations achieved in commercial advertising. There are certainly those who would remind me of the needs model relating to 'self-actualization' based on Maslow's theories, and will scold me for not considering such psychologists as Carl Rogers and Frederich Perls.

My response to such criticism - valid though it may be - is that I did not presume to include in my 'reflections' the entire ideal population group that an educator of adults would probably want to have - namely, those who study due to a long, deep socialization process that respects learning, and from an internal need for 'enlightenment' and knowledge: in short, a population of learners 'for the sake of learning.' My starting point was that not every adult population group is motivated to learn, and many even carry with them negative experiences and a discouraging image of education that date back to the schools where they 'spent' their youth. My recommendation is that the educators of adults must understand and recognize the human reality which they did not create but which they did inherit (from their previous educational experiences), and for which they must now assume responsibility. If they believe in adult education and advocate its importance, they should not ignore the actual situation, and should recognize the fact that bringing adults to quality programs will be possible only if we recognize the existence of many and diverse variables of motivation. Basing courses on these kinds of motives makes adults want to come, to examine the programs

and courses, to try them out, and finally, to want to be 'educated' and really expand their horizons.

Changing the Emphasis in Adult Education Research

Anyone who has examined the professional literature currently being produced in the field of adult education, sees the emphasis being placed mainly on educational methods and developing educational methodologies which are appropriate for adults. The issue of motivation for study does not appear to be a key issue. We must therefore, change our emphasis and seriously examine the question of motives among adults. It is possible that, if in our present-day, end-of-the-20th-century culture, one's identity centers mainly around the question 'What do you do?', at the beginning of the 21st century, the question 'What do you study?' will be at least as important as the question of occupation. What a person studies will identify him as a unique creature in a society that emphasizes his intellectual development as much as his professional occupation. If this vision is indeed to be fulfilled, then society must develop more deeply and more intensively those motives which can lead, encourage or drive adults to learn, expand their knowledge, internalize the knowledge acquired, and in short - develop by realizing the hidden potential of their intellect and personality.

My contention is that in developing the discipline known as 'adult education', which primarily deals with learning and acquisition of knowledge and values among adults, the question of needs and motivation must be given priority, not as a marketing problem but as an essential educational question. It is clear to me that the 'fashion' which is prevalent today, to register for and take a variety of adult education classes, will not last long if we don't know how to change this desire to be 'in' into a real intellectual interest and a desire to channel real effort into the learning process. Nor would I rely on our age-old standing as 'the people of the book'. Therefore, we must expand the research and experiments in the various ways of motivating the student before he begins the task, mainly during the learning process, and also afterwards - and examine to what extent he develops a generalization - positive or negative -

based on these learning experiences. If we do not separate the question of motives from the pure marketing aspect and regard it as a respectable educational matter, then there is great doubt as to whether we are capable of responding to our potential customers' needs.

The 'Unfinished Business' of Training Adult Educators

Eitan Israeli

Introduction: The 'Unfinished Business'

The purpose of this article is to demonstrate that which is already known, but still needs to be emphasized and clarified: training adult educators is an unfinished business; up to this day, no universal, clear-cut decisions have been made as to what this training should include and as to the way it should be conducted. This matter has been dealt with ceaselessly for some time now.

In this context, three propositions might be offered:

A. 'Training' derivates from the point of view, or the philosophy of those in charge of it, and there are as many training patterns as there are philosophies. Philosophies of adult education include, among other things, the following:

   The functional-vocational philosophy - which suggests that adult education prepares the individual for adult functions and equips him with the necessary tools for that functioning, vocational training included;

   The complementary philosophy - which suggests that adult education complements and supplements inadequate previous education (sometimes totally non-existent).

   The liberal philosophy - which suggests that adult education creates and expands knowledge horizons, updates and satisfies intellectual curiosity and bolsters continuous search for meaning;

The liberating philosophy - which suggests that adult education helps individuals and groups (including communities and nations) to understand their personal, social, political and economic situation and spurs them to liberate themselves from the shackles of ignorance, inferiority, conflicts and distress;

The idealistic philosophy - which suggests that adult education strives for a just and a good society, for the betterment of the individual and for a better future.

The implication that originates from this proposition is that the philosophy of those who practice a given training must be disclosed and examined. The training pattern should be designed according to that philosophy.

B. 'Training' is designed according to the nature of the occupation for which one is being trained. In this context, occupation means: roles, functions (ways of performing the roles: skills required and professional attitudes), assignments and tasks, inventories of specific problems and ways of dealing with them.

Based on this proposition, the implication is that the occupation of adult education must be analyzed and examined in order to properly design a training pattern.

C. 'Training' is based upon the conceptions of academicians concerning a particular discipline. These conceptions should be standardized and should be recognized within the entire academic world on the one hand, and in their particular field of practice on the other.

For example: medical training is based upon the conceptions of the medical schools (academic institutions). They strive for as standardized a training as possible and for the non-existence of any other institution (such as medical associations or consumer groups) that maintains its own training.

Based on this proposition, the implication is that certain conceptions of academic institutions in the field of adult education should be analyzed

and examined; 'certain conceptions' are those that are concerned with the nature of training that is intended to grant academic degrees at various levels.

Let us return to the 'unfinished business.' We are discussing the various familiar components of a 'business'. First, there is an agreement between people to execute some kind of 'work'; second, this agreement includes specific details of time, place, funding and various resources; third, this business is professionally, economically, personally and socially significant. Training in the field of adult education defines, for the individual, the focus and the quality of his, or her, profession and defines for society - along with other professions - its quality and future. What, then, do we mean when we argue that this business is unfinished? There are three relevant aspects:

- This business is incomplete: its contents and processes are unfinished, because a universal and unequivocal consensus as to these is yet far from achieved.
- This business is insufficient: even when training is completed within a given time schedule, additional training is already required; a single training process cannot provide what is needed for a many-year career.
- The issue reappears once and again, and reoccupies our attention: every adult education periodical mentions it and every conference in the field includes training as part of its agenda.

One should inquire whether the condition of adult education is worse than that of other disciplines and occupations. It seems that in Israel (as well as in Tunisia, Morocco, Cyprus and many other countries), it is worse. Adult education scores lower than social work, for example, and lower than other fields of welfare and education. This results from the fact that academic training in the field of adult education has not yet been stabilized here and in other countries. It means that there is still no consensus among academicians in these countries as to the nature of the occupation and as to the pattern of the training. Nevertheless, an adult educator's training in Israel does exist, but it also swerves from here to there, as an unfinished business would.

Philosophy-Based Training: Training the Andragogue

The andragogue, or adult educator, can well be characterized as having an occupation which differs from that of an educator in the formal education system, the system that deals with children and youngsters.

The andragogue is an adult educator par excellence, someone who symbolizes the developing field of andragogy. Thus he is perceived as all-powerful and all-knowing, equipped with the ideology of a world-saver, and able to activate individuals, groups, communities and nations.

Pretentious? Not at all. The adult educator is considered, among adult education followers, as a Jack-of-all-Trades: he can mediate, teach, serve, assist, create, instruct, listen and lead. To andragogues (whose institutional beginning goes back to the American Malcolm Knowles and its continuation stretches through the andragogy departments in Canada and Yugoslavia), adult education does not limit itself just to teaching and learning. Rather it recognizes the need for change and assists in implementing these changes. The training of an andragogue should include the following:

- The andragogue should be equipped with knowledge and competency, as rich and as varied as possible. The deeper, the richer his knowledge and the greater his repertoire of competency, the better will he meet the challenges of his occupation. He must know the history of his people-community-locality; he should be familiar with the characteristics of the adult and adults; he should be familiar with various theories of adult learning and instructing; his competency should include: planning and organizing, promoting and advertising, group guiding, individual consulting, researching and evaluating.
- The andragogue must understand the technological changes that occur within his, or her, society, and within the world at large, and be prepared, accordingly, to provide the proper learning opportunities to the target population.

- The andragogue must not stay neutral as to social and personal values, though he should not enforce his attitudes and his philosophies upon the adults that participate in his education programs. He cooperates, but regards his work as a unique focal point.

Let me hereby offer another short example of an adult education philosophy and its derivatives as to training. The main statement of the *Network for Participatory Formation of Adult Education* includes the following: 'Training adult educators depends on the nature and the form of adult education itself. The Network, as part of the International Council for Adult Education, embarks upon this undertaking in the manner hereby clarified. The ideological basis of adult education should be recognized and accepted, which means:

Adult education cannot be a-political;

Adult education must be committed to people's difficulties and must take into account social movements that strive for justice and for a humane society;

Adult education must respect and value cultural differences and local experiences and realities of people all over the world. This implies having faith in people and in their singularities, particularly people that are located on the margins (of the developed world), in a fashion that will enable them to assume control of their own fate and education.'

Occupation-Based Training: Roles and Functions

The Competency-Based Training approach has gained a firm hold in adult educators training programs. In the interest of space, this heading will have to suffice and here are several examples that have to do with this approach:

Example A

The adult educator fulfills the following roles:

- plans educational programs for adults of different target populations;
- organizes and conducts the programs;
- follows and evaluates the programs' outcomes in qualitative and quantitative terms, in light of the objectives and the transactions that take place;
- recruits the target audiences for his programs;
- obtains financial support from various agencies;
- advertises his programs in the immediate community, as well as the community at large, so that their importance is recognized;
- expands his audience to include the "hard-to-reach" audiences.

The skills required to implement these functions are:

- planning, organizing, and managing programs;
- following and evaluating of programs;
- recruiting participants and obtaining funding;
- advertising and promoting in order to reach the "hard-to-reach" audiences.

Example B

Functions:

- identifies the learning needs of individuals, groups, and the community;
- cooperates with organizations and institutions in order to organize programs based on the needs that have been identified;
- organizes and assists in setting up and managing the programs;
- continues to identify needs and continues to locate resources;
- organizes a public lobby to increase adult education activities.

Skills:

- identifying learning needs;
- cooperating with other agencies and program organizing.
- guiding community members in identifying learning and educational needs, and in providing appropriate programs.

Example C

The adult educator is directly involved in activating the community, groups, or individuals in order to help them change their social/ political/economic/personal situation.

Example D

The adult educator is a full partner in implementing national programs for the nation's advancement by working with communities, groups, or individuals.

Academic Standards-Based Training

In the early 1960's, the American Association for Adult Education appointed a work group to discuss the question of academic training for adult educators. After some twenty-five years another committee was appointed, which decided on "Standards for Graduate Programs in Adult Education." The standards include the following categories: curriculum; staff; program organization; student programs; resources; scholarship.

The training under discussion is composed of both theoretical and practical components. The theoretical program is covered briefly, because the guidelines to the preparation of personal programs for the students appear later on. The starting point is that graduate students are equipped with sufficient practical experience, and they have unique learning needs and experience.

The adult education curriculum clearly distinguishes between master's and doctoral levels in terms of beginning and advanced graduate study.

At the master's level, the core areas include the following:

- introduction to the fundamental nature, function, and scope of adult education
- adult learning and development
- adult education program processes - planning, delivery, and evaluation
- historical, philosophical, and sociological foundations
- overview of educational research

These core areas are supplemented by additional study appropriate to students' needs and goals, which may emphasize specific leadership roles (e.g: administrator-manager, teacher, counselor). The area of specialty may relate to the study of a particular clientele (e.g.: the disadvantaged, career changes, the aged) or of programs serving them (e.g., adult basic education, career education, gerontology). That specialty might involve study in other faculties. In general, because it is unlikely that any adult education program will contain all the courses that students require (e.g., business, educational psychology, philosophy, political science, sociology), students should be encouraged to supplement instruction by adult education faculty with other appropriate faculties.

At the doctoral level, the core areas include study that is at once more wide-ranging and more intensive than study at the master's level. The core areas include the following:

- advanced study of adult learning (e.g., theory and research relating to specific issues)
- in-depth analysis of social, political, and economic forces that have shaped the historical and philosophical foundations of adult education
- study of leadership, including theories of administration and management

- study of issues that impinge on policy formation
- advanced study of methods of inquiry, in order to conduct adult education research

A slightly different approach relates to adult education as an applied discipline. Here are several examples from such a training program.

Example A

The adult educator is a facilitator in the learning and teaching process. His theoretical training includes the following subjects:

- Philosophy of adult education;
- Learning and teaching;
- The scope of the adult's world and life-span;
- Methods and technologies;
- Programs in adult education;
- Organization and management.

The practical training takes the trainee through a variety of teaching and learning frameworks, and trains him in the above subjects.

Example B

The adult educator is an organizer and administrator. His academic training includes the following subjects:

- Systems, organizations, and institutions in adult education;
- Administration of adult education;
- Development through adult education;
- Philosophy of adult education;
- Programs, methods, and technologies.

Example C

The adult educator is a researcher. His theoretical training includes:

- Research methods in the social and behavioral sciences;
- Psychological, philosophical, and sociological dimensions of adult education;
- Learning and teaching;
- Systems, organizations, and institutions;
- Programs, methods, and technologies;
- Comparative knowledge pertaining to adult education in other countries in regional and international systems.

Summary

There is no clear-cut summary regarding the "unfinished business" of training educators of adults; we can merely attempt to provide a conceptual framework for the debate.

Two practical conclusions emanate: first - anyone who wishes to deal with training should examine and analyze his own philosophies, approaches, and theories. Second - there is no chance of reaching complete agreement on training programs. Persons wishing to train adult educators should either work in teams and try to reach agreement among themselves or dare to go at it alone and test their courage to educate.

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PART II

POLICY AND DIRECTIONS OF ADULT EDUCATION

Teaching Peace to Adults: Dare We Practice What We Preach?

Benyamin Chetkow-Yanoov

Introduction

The promotion of peace education has become increasingly popular among diverse scholarly disciplines since the early 1960's.[1] As a community social work educator, I have been trying since 1963 to relate my professional knowledge of nonviolent social change processes to the issue of war and peace.[2] Like some of my colleagues, I took the path of creating new curriculum materials for the public schools. In addition to reaching the pupils, the project included holding appropriate programs of teacher training, creating coalitions among educators and parents, sparking gentle processes of social change in diverse neighborhoods, and working for increased coordination among relevant voluntary agencies and governmental bodies.

By the mid 1980s, peace education, both at the public school and at the university levels, had become legitimate and had spread widely. In my case, the experience of 30 years in community social work motivated me to search for ways to bring our message to elected officials or top management technocrats who enforce policies, allocate resources or reconcile rival power groups. To be able to enlist such persons in the promotion of peace, we have to become sophisticated with adversary processes, power targets, lobbying, advocacy, pressure groups, and the mass media (Steele, 1972).

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Some Relevant Principles from the Social Sciences

There is no need for modesty about what most social scientists and helping profession practitioners know about conflict de-escalation, intergroup reconciliation, and the promotion of peaceful ways to resolve normal intergroup disagreements. Back in 1963, for example, many of us were stimulated when Younghusband (1963) put the issue within the context of the rapid universal social change which had resulted from the Industrial Revolution. This event greatly increased people's muscle and thinking capacity, but "we have found no such means to enlarge his [sic] ... heart, and ... this widening imbalance in man's development means that the benefits conferred by his mind may be negated by the infantile and uncivilized responses of his emotions."

The human service disciplines and the behavioral sciences are capable of reducing this gap between ultrasophisticated technology and social/emotional immaturity. Here are some sample insights:

1. *Power alone cannot guarantee peace.* Many social-service professionals know (from theory and experience) that being militarily powerful, or winning family arguments by force of personality, does not guarantee peace. The loser's acquiescence does not create a trust relationship, only dependency and resentment.

2. *Aggressiveness need not lead to violence.* Some social scientists contend that all healthy/successful human beings are not aggressive. Aggressive energy leads to creative efforts, taking initiative, or standing up against injustice. On the other hand, family and other socialization processes have failed when aggressiveness, untempered by accepted values and norms, turns into hostility and violence.[3]

3. *Wealth alone cannot guarantee well-being.* We can stress that material wealth, beyond a decent standard of living, will not make for well-being. They are rich who give of themselves and of their possessions, not those who hoard up costly luxuries. The security of money or military strength

is short-lived, especially when many neighbors are barely subsisting (Hashimi, 1985).

4. *The prospect of peace can prove upsetting.* In Israel, despite the cautious optimism felt after President Sadat's visit to Jerusalem in 1977, many Jewish citizens still find it difficult to switch from years of enmity to a nonhostile pattern of relations with Arab fellow citizens. Many Israeli Jews find the prospect of peace frightening.

5. *There are nonmilitary forms of bravery.* The Jewish tradition contains a memorable saying: "Who is the greatest of heroes? He who makes his enemy into a friend" (Avot D'Rabbi Nathan 23). It is becoming urgent that we communicate to all people this nonmilitary sense of bravery. High-risk occupations will always require physical courage, but the supremely brave person is one who, like Mahatma Gandhi, risks his life to communicate with, and to change, those who most disagree with him.

6. *The impact of victimization can be reversed.* In the Middle East, as in many parts of this planet, some people who suffered oppression for many years function like victims - long after the oppression has ceased. Moreover, analysis of contemporary life indicates that the distance is very short between being victimized (in the past) and becoming a victimizer of others. We must understand these linked behaviors, so that we can search for ways to break out of the pattern, or prevent it altogether.

7. *Healthy self-respect is a precondition for peace.* If our ethnic cohesion is not to be based on putting down some other group, we must learn to respect our diverse traditions and identities because they are themselves good. We will have to devote the time and effort requisite for achieving personal maturity, reaching a state of mental health, or being in a condition of interpersonal or intergroup harmony.

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The Role of Education

This paper is based on the conviction that most attitudes and behaviors are learned. In many years as a summer camp director, I found that children's fear of water was learned from one of their parents. Babies who are fearless can learn to swim before they learn to walk. Similarly, children become wary of snakes around age two. Disrespect for unusual skin color, shape of eyes, or different religious practices, in the catchy words of Oscar Hammerstein II, is learned "before you are six or seven or eight."

We are taught to conform and to be wary of those who are different. Each of us, in our diverse societies and cultures, is socialized to compete (and be good losers), to study in a professional school, or to train to become a soldier, carpenter, musician, bookkeeper, and so forth. We have to learn to be anti-Semitic, racist, or to not like old people. Alternatively we can learn to trust, to respect others unlike ourselves, to cooperate, to obey the law. If we expect people to resolve differences nonviolently, it is important to teach them how to negotiate, mediate, compromise, share, legislate, and the like.

In fact, we have to make a long-range investment in curricula, in andragogic and pedagogic technologies, and in evaluating the results achieved. Such socialization enterprises should be sponsored by stable settings like a national university at a level of prestige similar to that of our national military academies.[4]

At the Fourth Triennial Conference of the World Council for Curriculum and Instruction (in Edmonton, Canada, 1983), the role of formal education in advancing peace studies was put succinctly: "While education attempts to be apolitical in the sense of being non-partisan, it cannot keep itself neutral between justice and injustice, between peace and violence, between solidarity and domination. Education which does not imply international understanding and peace is not education, but merely training and instruction. In education we have to make choices".[5]

We must proceed with discipline and optimism, confident that people and their social institutions can be changed.

Teaching Peace

I have helped to develop a peace studies curriculum appropriate for Israeli society.[6] Social work insights regarding the role of emotions in the behavior of individuals, the dynamics of groups, and community-wide happenings were central to this development. The curriculum was clearly intended for audiences not normally the recipients of professional social work assistance (Chetkow- Yanoov, 1985).

The entire effort was also meant to be practical. Pupils should learn to be responsible for their behaviors. Peace and nonviolence are to be practiced at home, with their friends, with neighbors, even with elected or appointed city officials with whom they have personal contacts - not in the abstract or at some (distant) international level.

Potential Target Populations

The following were identified as target populations for the program:

1. *Grade and high school pupils*. Contacts within both Jewish and Arab schools in recent years indicate that young people are ready for personal involvement in learning how to coexist with their ethnic/national counterparts. Wherever such programs have been planned well, they engender high consumer enthusiasm.
2. *University students*. After army service, Jewish young adults may well desire to prepare themselves for civilian life by studying traditional and social science materials on conflict resolution. Arab students might be similarly attracted to such a study program. These studies could provide students from both groups with legitimate outlets for volunteering (together) for doing research in the field of reconciliation, or for

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contributing personally to meaningful coexistence of Jews and Arabs in modern Israel.

3. *Community caregivers*. Teachers, social workers, youth leaders, and physicians would undoubtedly benefit from formal and informal training programs which increase their intercultural knowledge, as well as allowing them to develop skills for dealing with strong feelings, or for helping parties in a conflict come to a mutually satisfying resolution.

4. *Parents or the older generation*. If grade and high school pupils are to embark into unconventional areas of learning, and to visit with the children of people formerly defined as the enemy, parents may well be upset. Adult education courses on the same material should be offered at each school, in order to let parents become acquainted with the curriculum and to lessen the possibility of the intergenerational arguments at home.

5. *University academics*. Faculty persons, once they become familiar with the content, can apply all their disciplines in the peace studies field. Teachers of practice disciplines can design curriculum units and training formats, while researchers might evaluate the effectiveness of attitude change achieved in program participants by means of such training efforts. Differential patterns of intergroup behavior, in rural and urban settings, might be studied. Channels of communication, within both hostile and accepting environments, need to be examined systematically.

6. *Officials, managers, and leaders*. If we want peace-oriented policies to be adopted, and if they are to be implemented on a large scale, we have to get our message to the community's power structure. Prestigious seminars and role-play performances by popular actors might at least guarantee their attendance. In Israel, such peace messages will have to be merchandised through all existing political parties, the offices of mayors, popular clergy, and union committees of larger industries. When persons of power and prestige become convinced that peaceful approaches to conflict resolution are possible under specified conditions, it will be in their self-interest to support such enterprises.

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Learning About "Power"

In order to bring the peace message to such power persons as mentioned above, educators and social workers must become comfortable with some basic concepts. Power is often defined as the capacity of a person/group to influence the decisions of behavior of others - in accordance with the power-wielder's wishes. In this sense of domination over weak subordinates, there is a tendency to conceive power as evil, even corrupting. However, if power is seen as the capacity to produce desirable consequences, it becomes the means essential for implementing any community action, goal, or policy. People or groups are powerful, for example, if they dominate one power source, rule exclusively over many kinds of resources, or control the distributing of symbolic rewards and sanctions. Power users are expected to do so within local norms and values in order to have authority.

A simplified listing of types of power might include:

1. Ability to invoke an irresistible external agent (like the supreme court);
2. Authority to represent the mutual expectation and norms of traditional or of local customs;
3. Ability to organize large numbers of persons to act together;
4. Ability to reach formal authorities (like the director of a department of government);
5. Ability to rally the support of social/financial notables (i.e., the elite leadership) of the community;
6. Ability to touch the personal emotions (the charismatic leader), or to radiate empathy (the skilled helper);
7. Ability to use superior conceptual, strategic, or verbal expertise to outthink and outmaneuver the opposition;
8. Ability to control the flow of communication or to influence public opinion;

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9. Authority to define the nature of a problem - in order to predetermine who might participate - and to have impact on the course of events;
10. Ability to invoke physical force, or what the philosopher Bertrand Russell called "naked power."

Politics, which is central to any consideration of power, is the accepted process of competing for authority within a democratic society.

Consensus, Dissensus, and Power Environments

In the helping professions, deliberate use of violence is not an option for activities intended to bring about specific policy or program changes. On the other hand, Warren and Hyman (1966) distinguish between community-approved projects which take place within an atmosphere of consensus and those which occur in a dissensus environment. The former concentrate on agreement strategies, prefer stability, are inclusive, find most key leaders united on the supportive side, and pose no threat to existing power arrangements. In contrast, dissensus projects employ win-lose strategies, focus on dynamics and exclusiveness, have key leaders both supporting and opposing the project, and their threats to the status quo produce much controversy. Table 1 is illustrative.

Thus, when open versus closed ideologies are analyzed in connection with monopolistic versus symmetric power arrangements, we have at least four possible environments as follows:[7]

1. Open ideology and power symmetry tend to produce an environment of *consensus*, lead to strategies of participation, and produce - after ritual processes of questioning, argument, debate, or voting - outcomes considered worthwhile by all parties.
2. Open ideology and a power monopoly create a *contest* or competition environment, where the strong party tries to indoctrinate the others to do things its way. If the weaker party does not want to lose and cannot obtain a postponement or a commitment to binding arbitration, it will have to acquiesce.

3. When all the parties are of equal power, a closed ideology creates an environment of difference and if the participants do not want to lose everything, they will compromise reluctantly.

4. Closed ideology/power monopoly leads to the clash of enemies - where the strong party will try to coerce the others, and may get them to submit in the short run. However, if the weaker parties are unwilling (ideologically) to submit, the price for maintaining conformity or containing the opposition escalates, and one or both sides resort to violence, both sides lose.

Table 1

Power Arrangements and Consequent Behaviors

Actual Power Arrangements	Ideology of Participants	
	Flexible/Inclusive	Closed/Exclusive
No unit has a monopoly (.5/.5)	A. (Win/win) Participation of equals Consensus Cooperation	C. (Lose/win) Reluctant collaboration Difference Compromise
one unit has a monopoly (1/0)	B. (Win/lose) Indoctrination Contest Accommodation	D. (Win/lose) Coercion vs. Submission Clash Opposition

Graduates of peace studies courses should have acquired both the knowledge and the skills requisite for moving contenders from dissensus situations (boxes B,C,D) to ones of consensus (box A) (Table 1).

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Communicating Our Message to Leaders and Officials

When practitioners from the helping professions have a message relevant to alleviating one of the troubles of this age, what are some of the ways to bring it to the attention of policy makers and resource allocators? In a consensus environment, discussion and friendly persuasion (giving sufficient time for process and for trust to develop) are recommended. Once consensus is reached, rapid implementation can take place. However, in a dissensus environment, other procedures are called for.[8] Some of these might well include:

1. *Redefining the problem condition.* Because members of a community's establishment normally try to preserve the status quo, it becomes necessary to challenge their version of problem conditions and, with the help of the mass media, make our alternative version a part of widening public awareness. If enough citizens seem dissatisfied (e.g. with a racist law), the potential for deliberate change improves.
2. *Engaging in advocacy.* If the group suffering from a continuing injustice is both vulnerable and in imminent danger, change agents will have to engage in advocacy on behalf of those who are too weak to help themselves - as well as warn all responsible persons of the high cost of continued neglect. Even if long-range change is impossible, needless suffering by the underdog/victim of society's indifference should be prevented. Such advocacy, though not self-interested, is highly partisan in nature and often becomes a focus of controversy.
3. *Recruiting additional (establishment) activists.* As the change system begins to escalate its involvement, it usually recruits activist-type members from the local establishment to strengthen its legitimacy. Adding a volunteer technocrat who knows the community well is also helpful in later implementation stages.

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4. *Organizing a movement.* Another way to strengthen the change system is to organize a large number of supporters into a social movement or a protest group (like Peace Now in Israel, the Greens in Germany, or Gray Panthers in the United States). Being able to give the impression of a reliable constituency and being able to put impressive numbers or disciplined followers into the field when necessary, does make the establishment pay attention.

5. *Financing a demonstration project.* Also helpful is a deliberate effort to raise funds independently, create an action plan, and implement it in a partial way as a demonstration project. It is difficult for a conservative establishment to argue against a program which has been demonstrated to work successfully. Not infrequently, the success of a small-scale demonstration project proves so embarrassing that the establishment (which had previously opposed it) rushes to claim credit for the success and then insists on sponsoring the program in the future.

6. *Confronting the adversary.* On the other hand, when there is no openness to change or the change system feels it has its back to the wall, outright confrontation and escalation become unavoidable. The change system may decide that it has to resort to lawsuits, demand arbitration, lobby directly at meetings of policy makers, or resort to disruptive tactics like a hunger strike or a work stoppage. These strategies can be used to force an important issue onto the public agenda. Once attention has been received, the change system must shift back to a reconciliatory stance so that the new idea may now be supported, adopted, and implemented.

7. *Playing a diversity of roles.* Educators or social workers who choose to engage in social action must be prepared to expand their repertoire of professional roles. They may no longer have direct teaching or counseling interactions with consumers. Instead, they are required to function as experts/consultants who advise other caregivers how to help pupils or clients. They may also have to become accustomed to taking public stands about controversial issues. To enable others to function

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requires specialized training, as well as a sense of self-confidence in the presence of power persons.

8. *Professionals on the edge of politics*. Social action implies that a group of people are able to act together in the public arena in order to reform some current situation. They act because they are committed to obtaining a desired change, to prevent the enactment of changes judged undesirable, or to bring about specific alterations in existing power arrangements. In the realities of municipal life, such action will involve the participants in aspects of local (and perhaps national) politics. They must be able to do so professionally, pitting expert knowledge and ability to organize against political power. They may well engage in some aspects of politics without becoming politicians themselves.[9]

My study of local community workers and municipal politicians in Israel suggests that allies can be found within the establishment. Politicians with value orientations close to those of the helping professions do have a high degree of accurate knowledge about local social problems. They are to be found in all the major political parties, tend to be under age 40, have reached post-high school educational attainments, and are members of all the prevailing ethnic groups. They seem remarkably responsive to pressures exerted on them by concerned social workers.[10]

Three Israeli Examples

Example 1

In a town of 70,000 residents, a community social worker persuaded the mayor to conduct a workshop for elected members of the city council and heads of municipal service departments. The mayor's office offered a light luncheon, a professor from a nearby university volunteered his time, and the topic chosen (citizen participation) proved of interest to everyone. Thirty-two busy people attended. The formal lecture and subsequent discussion continued for over three hours.

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Example 2

In December 1985, the International Center for Peace in the Middle East staged a simulated International Peace Conference at its annual meeting in Tel Aviv. Jewish members of Knesset, mayors of Arab towns, news media editors, social scientists, and invited foreign experts all played well-orchestrated roles of delegates to this conference, developed frameworks for negotiations, engaged in hard bargaining, and came up with acceptable compromise proposals. The entire process, which took five hours, was videotaped. (In other settings, such role-play situations have been enlivened effectively by the planned participation of professional actors.)

Example 3

Some years ago, a serious training program was commissioned by the Home Economics Department of the Ministry of Agriculture. The latter wanted all extension field staff responsible for moshav (small cooperative agricultural) communities to learn the basics of modern community development theory. Before undertaking the planning of such a course, the consultant insisted on a meeting with top policy making persons of the Ministry. Only after these administrators promised to enable its employees to function differently in the field after graduation and committed themselves to serving on a steering committee, did the course planning commence. A six-month planning process was followed by a three-year course of academic and field training. The graduates, all adults, went on to practice their new skills successfully.

All three of the above efforts to resocialize responsible adults are of the consensus variety (see box A of Table 1). Dissensus projects are described elsewhere (see note 8). Typical of these three projects is the direct personal involvement of adult learners in the planning of their program or course, the use of high-prestige teachers or performers, the inclusion of topics or practical relevance to the learners, and the backing of very powerful educational allies.

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Some Other Options for Promoting Peace

1. Under the auspices of a national professional association or a prestigious voluntary public body, practitioners can initiate workshops on theory, and practice implications of conflict resolution in order to add such knowledge skills to the professional repertoire.
2. Those of us with appropriate skills and contacts can help grassroots organizations function well enough to become a citizen lobby for peace education. Doing so with groups of war-injured veterans or bereaved parents might have a high payoff.
3. Despite the risk of being labeled leftist, practitioners can work in the election campaign of a peace candidate for public office, at least making an effort to get potential voters informed about issues and to come to vote on election day.
4. We can try to stimulate interest in one or two community leaders with whom we have a trust relationship. The same is appropriate regarding uninformed or uncommitted colleagues.
5. We can replicate the fun project of Abie Nathan (the popular owner of a radio station in Israel). He created and financed a festive happening in the urban park by Tel Aviv's City Hall in which children were invited to exchange their war toys for books and nonviolent games, drinks, and so forth. In a picnic atmosphere, wooden mallets were also available to smash the war toys. Hundreds of children and their families took advantage of the good weather to participate, quantities of war toys were trashed, and the idea received wide, free publicity.
6. In our roles of citizen, parent, and taxpayer, we should find appropriate ways to make our concern known to relevant politicians and governmental officials through letters, petitions, personal telephone conversations, rallies, interviews in news media, and so forth. We can all take lessons from the nonviolent ways in which the Philippine nation brought about a change of government in 1986.

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Conclusion

Having a good or innovative idea is not enough. We must also adopt professional techniques for going beyond the status quo, improve our skills at making social plans, and utilize all available resources to influence public policy. Publicizing the idea of peacemaking and getting it implemented in schools as well as in daily life situations cannot be left to others.

Furthermore, persons of goodwill must ensure that citizens of all ages learn the art of bargaining, are capable of sharing resources (cooperation), or can really listen to the feelings expressed by victims. These need to be practiced in our everyday lives and must be made to seem more worthwhile than the usual ways of blaming, complaining, shouting, or resorting to violence.

If we retain the humility to admit our limitations and if we remember that many groups and professional disciplines share our concern today, we should be able to stand up and be counted among those who "seek peace and pursue it" (Psalms 34:15). The time to do so is now.

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Notes

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5. *WCCI Newsletter*, 16 (1984, October), 1.

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8. Chetkow-Yanoov, B. (1983), Social work and social action, *Habitat International*, 8(3-4), 127-139; see also Alinsky, S.D. (1946), *Reveille for radicals*, University of Chicago Press; Barozi, R.L. et al (1982), A family agency integrates advocacy, *Social Casework*, 63, 227-232; Brager, G.A. (1968), Advocacy and political behavior, *Social Work*, 13, 5-15; Cohen, W.J. (1966), What every social worker should know about political action, *Social Work*, 11, 3-11; League of Women Voters, Anatomy of (lobbying at a legislative) hearing (1971), in F.M. Cox et al. (Eds.), *Tactics and Techniques of Community Practice*, pp. 208-215, Itasca, N.Y.: Peacock; Smith, V.W. (1979), How interest groups influence legislators, *Social Work*, 21, 234-239. I am grateful to Laura Kindler for suggesting some of the ideas in this part of the paper.

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Adult Education in Israel: Policy and Objectives

Meir Peretz

Israeli Society and Adult Education

An outstanding feature of Israeli society is the fact that it is a society in-the-making, working simultaneously towards several goals that will be of great import to the future shape of the country, while at the same time being compelled to provide quick solutions to new problems that constantly arise. As a democratic country, Israel is striving to create a society founded on a broad base of educated citizens and on opportunities for economic, social, educational, and cultural mobility and achievement. Another feature of Israeli society is its youth and modernity, coupled with its historic heritage and ancient traditions. Adult education in Israel, therefore, faces the problems of a society which has a special character and quality, trying to preserve cultural values of the past while, at the same time, incorporating and adapting them in a modern, changing society. It is a pluralistic society, with diverse, contrasting elements side by side: new olim; veterans and sabras; Arabs and Jews; religious and non-religious; and ethnic communities, each with its own character.

These differences create numerous conflicts, but also present a challenge for adult education with its unique nature. Notable, as well, are such social and political trends as the peace process and the incumbent changes in the Middle East, accelerated technological development and the resultant changes in communication. All of these have influenced, and will continue to influence, the path of adult education in Israel.

Adult education in Israel has to contend with the problems and aspirations of different strata in the population: (a) For new immigrants (olim) - assistance

in learning the language. Regarding adult education, immigrant absorption also entails acculturation, assistance in specific linguistic skills to facilitate professional absorption, and guidance for parents. (b) For those denied elementary and secondary education in their early years - remedial education for personal development, professional promotion, and upward social mobility. (c) For the general population - opening the door to personal enrichment and life-long study. (d) For parents - help at different stages of parenting and the tools for coping with social changes that affect family members and their relations.

The adult education system bears responsibility for accurately assessing its potential participants and satisfying actual, current needs.

To enable it to realize its aims, the adult education system strives to persuade Israeli society to relate to study not as the exclusive right of children and youth, but rather as the citizen's lifelong prerogative - a basic and inalienable right - in keeping with the democratic mandate to promote the individual's right to self-development and self-fulfillment.

Israeli adult education is not anchored in a law requiring budgets for this need. The education system does, however, invest great effort and resources in advancing segments of the population that suffer from lack of education. Policy in this field is based on a comprehensive view which dictates that Israeli society's changing needs must be answered, the individual's needs satisfied and a learning framework provided that reinforces society's respect and esteem for the individual.

Aims and Programs of the Adult Education Division

A. Aims of the Adult Education Division

In accordance with this comprehensive approach, which brings together the needs of society as a whole, emphasizing those aspects that require direct educational intervention, the Adult Education Division has set itself goals that include activities outside formal settings (immigrant absorption; remedial education; family education; and enrichment), as well as such areas

as the training and enrichment of teaching and supervisory staff, and the creation of means for quality control and supervision.

The goals of the Division are:

(a) To address both the short- and long-term needs of immigrants in acquiring the Hebrew language and becoming familiar with its culture.

(b) To design special projects for Ethiopian olim in language, culture and education, in order to assist in their social and professional absorption.

(c) To close the educational gaps in Israel's adult population, expanding the programs for primary and secondary education both in the Jewish sector and among the national minorities.

(d) To widen the horizons of adult students, offering them opportunities for enrichment in their fields of interest, including hobbies and creative endeavors.

(e) To assist in developing adult skills, in order to improve the quality of family life and the various functions within family and community.

(f) To develop the necessary system of accountability and control for assessing performance in the Division, in accordance with aims determined in advance.

(g) To introduce electronic communications media - as both the tools and subject of instruction - into the activities network of the Division's different units.

(h) To introduce adult education as a discipline in institutions of higher learning.

(i) To develop contacts with adult education centers worldwide.

B. Division Programs

Appendix 1 shows the number of classes and students in the Division's various programs. It does not reflect the historical development of adult education in Israel. Upon establishment of the state, there was a pressing need to cope with the many and diverse waves of immigration that reached

these shores, and to set up intensive language courses (Ulpanim) to "normalize" Hebrew as the common language for the Jewish people returning to their country. Fulfillment of this need constituted the main thrust of adult education in the first years of statehood. Later on, the state invested considerable effort in remedial primary education for those lacking formal education. Together with the growth of the state, additional needs became apparent, including remedial secondary education, parent education, and - with increased leisure time - enrichment programs. At the same time, it should be noted that participants in activities of the Adult Education Division of the Ministry of Education, Culture and Sport constitute but a small percentage of the adults studying in Israel. Many institutions, both public and private, including universities offering extension courses, other government ministries (Labor, Absorption, Health, Defense), and religious organizations, are also engaged in adult education. Data for the last two years only, and the forecast for 1996, indicate significant growth of 10% in the entire network. This percentage exceeds that of adult education in other Western countries.

Immigrant Absorption - A Preferred Objective

Immigrant absorption, which began even before statehood, is for Israeli society an enterprise of particular scope and importance. Olim have gathered from all corners of the globe and from a wide variety of cultural backgrounds. One could hardly overstate the influence of different waves of aliya, then and now, on all facets of Israeli society. The face of Israeli society was (and apparently continues to be) determined by the multicultural encounter inherent in such immigration.

A principal objective in adult education is linguistic and cultural absorption of olim, starting from their first days in the country. The "link" to culture, society and national history is surely one of the special achievements of the Division, which has succeeded, against all odds, in this important mission.

Success in this endeavor is indicated by the more than one and a half million adults who, since 1948, have participated in the different programs for learning Hebrew. Appendix 2 demonstrates the effort invested in recent

years in the field of linguistic absorption of olim. Whereas in 1985-89 some 70,000 olim arrived in Israel, of whom 36,000 (51%) studied in Ulpanim, in 1990-94 some 610,000 olim arrived, of whom 385,000 (more than 63%) took basic Ulpan classes. The indicator of the quantitative differential, absolute and relative, does not reflect the complexity of the pedagogical, logistic and budgetary problems posed by the pressing needs of great waves of immigration.

The Division's extensive experience in teaching a second language to adults has helped in setting up different study programs with successful results. These include two types of Ulpan: basic and advanced (see Appendix 3). The former satisfies the basic language needs of different target groups, with 25-28 weekly study hours for five months (totaling 500 hours). The latter is for graduates of the basic course, (totaling 160 hours) and allows the Olim to strengthen and deepen their knowledge of Hebrew language and culture.

There are also specialized courses in which students learn professional terminology and relevant linguistic proficiency, as per professional criteria determined in advance. Such Ulpanim have been arranged for doctors, nurses, engineers, teachers, scientists, and others, with a curriculum that combines the Hebrew skills necessary for professional communication, professional terminology, and cultural values. To teach these courses, special materials have been prepared and curricula adapted to different settings and levels. Likewise, detailed instructions were drawn up for running the curricula and for using the materials. Teaching staff is closely supervised in the institutions where they teach, or at the regional level. There are, as well, nationwide workshops to introduce changes and innovations for upgrading instruction.

In addition, the Adult Education Division maintains advanced Hebrew courses for veteran olim, as well as classes for language improvement, conducted in the framework of non-degree courses for olim and the general public. Mention should also be made of the special Ulpanim for Ethiopian olim, with a curriculum that combines literacy, numerals and arithmetic, remedial education as required, and Hebrew language.

The teaching staff in Ulpanim is composed of licensed teachers who have received appropriate training from the Adult Education Division.

Adult Education - Ever Growing

Awareness of the need to narrow educational gaps among Israel's adult population has continued to grow over the years. The government decided to "compensate" those veteran citizens who had not received regular education in their countries of origin, as well as others who requested the opportunity to complete their secondary education.

Appendices 4 and 5 describe the educational level among the Jewish and non-Jewish adult population. Analysis of the appendices helps one to understand the actual situation. Below are several comments:

(a) Secondary and higher education among the Jewish population is steadily on the rise. Of the whole population, 36.3% have had 13 or more years' schooling; 39% have completed 11-12 years.

(b) Among Jewish adults, 170,000 (5.8%) have had up to 4 years' schooling. In worldwide comparison, this figure is rather low, but it is high enough to arouse public concern.

(c) Among non-Jews, the situation is more serious: 17.5% have had up to 4 years' schooling, and only 14.3% have had 13 years or more.

(d) The uneducated are concentrated mainly among those aged 55 and above - 67.5% of the illiterate among Jews and non-Jews alike.

Analysis of the general adult population's educational level in Israel, and the aim to raise it, has determined Division policy in this area. From early on, considering the factors, emphasis was laid on immediate satisfaction of elementary needs in completing primary education. Over the years, with the rise in educational level, activities varied and took on new dimensions: programs were opened for completion of secondary education for those who had finished 8 and 10 years of schooling, respectively, including studies for

the Bagrut (matriculation) diploma (see Appendix 6, which details students and study programs in academic courses).

The central project in remedial primary education is TEHILA - an academic program tailored for adults. The project has won international recognition and is, to my mind, an outstanding enterprise growing out of the social philosophy that marks adult education in Israel. One can characterize the program by four main points:

(a) Combining basic skills in reading and writing through enrichment courses, in order to develop the adult's cultural world.

(b) Providing tools to develop the capacity for independent study. Acquiring them reinforces the student's self-image and self-confidence.

(c) Placing the adult in the center by drawing on his rich life experience and his participation in the learning process.

(d) Adaptation of graded studies (5 levels). Courses are built upon a core curriculum, with graded addition of subjects at each level.

To realize the project, it was necessary to find central locations in community centers, to train personnel, to develop a pedagogical board, and to promote rapid development of suitable curricula.

Another educational project is TICHONIT. Its success, as compared with TEHILA's, depends on the degree to which it responds to changing social needs. Thus it takes on new dimensions annually, both in organization and pedagogy.

TICHONIT also offers various graded courses, ranging from courses for those with 8, 10 or 11 years' schooling, respectively, to studies leading to Bagrut. Each stage adds a level and gives access to new subjects. For example, in the course for those with 10 years' schooling, the requirements include reading comprehension and mathematics. On the other hand, in the TAGAT program (high school equivalency diploma) two subjects are added at the Bagrut level: reading comprehension and another subject chosen by the student.

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As a result of changes in world society, the requirements for entering higher education are on the rise. Thus, there is a need for upgrading workers' education in the workplace. TICHONIT fulfils an immediate need inasmuch as it awards certificates which translate into higher salaries and open the doors to professional promotion. A program with this goal opened recently in several high-unemployment areas, completing the education of the unemployed. The Ministry of Labor pays unemployment insurance and the Adult Education Division prepares them professionally, as per criteria determined by the Ministry of Labor. The plan attempts to mainstream the unemployed through assistance in professional promotion and economic remuneration. Despite its intensity (25-40 weekly study hours) its success has exceeded all expectations. The unemployed thus acquire study habits and see in their program an opportunity of which to take advantage.

In conclusion, our objective is to answer overall social needs. One can assume that if the goal of raising the educational level continues, we will open new courses, including post-secondary courses.

Leisure Time - Time for Widening Horizons

A universal contemporary phenomenon is offering adults different opportunities for optimal use of free time, aiming to widen horizons and enrich the mind and spirit. This approach is inspired and supported by Jewish tradition and the "People of the Book", whose very existence depends on examination of the soul and exploration of religion, culture and environment.

The Popular Universities act to realize this objective systematically. This network is rather new, although two institutions called Popular Universities - in Haifa and Tel Aviv - have been in operation for some 60 years. Most of the current 41 Popular Universities opened their doors in the past 8 years, a development described in Appendix 7.

The Popular Universities' main activities are:

- Widening and deepening the education and understanding of students in diverse areas and subjects;

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- Developing cultural and artistic creativity, as well as professional skills and knowledge.

The interest of different sectors in structured and varied studies, which are not tied to "pursuit" of a degree, the changeover to a five-day work week, and the attitude towards Popular Universities as centers where studies are conducted without everyday pressure and stress - all these made the new institutions seek immediate answers to the intellectual needs of adult students. In this regard, they embody the approach known as life-long learning, with the adult choosing his courses and his rate of study.

In accordance with set objectives, curricula in Popular Universities embrace a wide range of fields: theoretical courses, workshops in practical psychology and parent education, studio courses in arts and crafts, courses in languages and hobbies.

Appendix 8 shows the breakdown of the number of students in the various study courses for the academic years 1990-94. Over time, a demand has arisen for theoretical courses. Students have several characteristics: most are women, evenly divided into three age groups: up to 35, 35-55, 55 and over; according to formal education, one can see among the students two main groups: high school graduates and college graduates. Apparently, the trend of appealing to those with a background in higher education will continue. Notable among students over the years have been liberal arts graduates, clerks, and pensioners, with a constant statistical division among them.

Growing Awareness of the Importance of Parenting and Family

Central to the gradual formation of modern society is the growing need of assistance to the adult in his family life cycle, i.e., improvement in mutual relations between parents and children at home, and between the family and its social environment.

The Division's policy in this area is related to several themes: parent-child relations; the immigrant family and the impact of "culture shock" upon its

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functioning; improvement in marriage relations; and relations between the family and other social units, the school system in particular.

Awareness of these aspects spurred the Division to action in two parallel fields: introduction of programs for parent education, and training of parent group leaders (see Appendix 9). On the basis of preventive educational principles, and drawing on interdisciplinary concepts, a network for parent group leader training has flourished in recent years in cooperation with (accredited) universities, colleges and teachers' seminaries.

Today, 14 training programs are underway, distributed throughout Israeli society at different levels; through them, some 1600 parent group leaders have been trained to date. In this area, too, several projects are being formed, e.g., the family center, to improve the family and the community through development and reinforcement of sound family relations; projects focusing on absorption of immigrant parents, including activities for Ethiopian olim, and promoting links between the educational community and olim from the CIS; a teacher- parent project to foster communication between the family unit and the school system.

A Look Ahead

We are witnesses to dynamic shifts and changes in adult education in recent years, an event that demands consideration and creative, flexible policy-setting for the future.

The traditional rapport between adult education and Israeli society will continue. The complexity of Israeli society with all its contradictions and contrasts, many changes in the wake of new technological advances and new geopolitical realities - all these will influence adult education policy in Israel.

The Adult Education Division will continue to confront the pressing and continuing needs of the country's adult population; to deal with large-scale immigrant absorption; and to try to close gaps in education, culture, etc, which cause imbalance in Israeli society.

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Adult education should see itself as a specialized field in education, with a composite character, bringing into play national and worldwide developments in many fields by combining with and adapting many other, adjoining programs. Therefore, adult education programs based on world forecasts in industry and economics are needed.

Activity has been accelerated to ensure a steady rise in education. Efforts will be made to expand accessibility to education, whether for application and professional promotion, for widening horizons, enrichment and deeper knowledge, for hobbies and creativity. Efforts will be made to enhance activities for improving quality of life in family and community. Distance education for adults will be advanced through interactive electronic media.

A question arises to which adult education must provide an adequate answer: will the teacher stay the same as at present, interested in didactic and pedagogic transmission of specific material in specific lessons - or will he serve more as group leader with personal resources and wide experience to guide the adult student towards identifying his latent potential, in order to improve his performance during the course of life, at home and in the community. For adult education to deal successfully with these changes, there is a real need to establish adult education as an academic discipline in institutions of higher learning. Perhaps an adult education center with a theoretical foundation and an academic format will eventually come about.

In conclusion, powerful and influential adult education lies on the continuum of primary, secondary and higher education, since today, more than ever, lifelong study is the individual's basic and inalienable right. Awareness of this grows from day to day, since only a society in which adults are rich in spirit and values, culture and knowledge, can bring forth people capable of dealing with the rapid rate of change in the modern world.

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Appendix 1

NUMBERS OF CLASSES AND LEARNERS IN: ULPANIM, EDUCATION AND ENRICHMENT PROGRAMS FOR ADULTS

FORM OF ACTIVITY	1996		1997 FORECAST	
	CLASSES	LEARNERS	CLASSES	LEARNERS
ULPANIM	1570	73500	1600	72000
ELEMENTARY EDUCATION	550	9500	550	9500
SECONDARY EDUCATION	600	11000	600	11000
POPULAR UNIVERSITIES	1955	36121	2000	37000
PARENTS' GUIDANCE AND MEETINGS	2200	30000	2400	32000
SHORT SEMINARS	60	3500	60	350
TOTAL	-	**163,621**	-	**175,000**

* EXCLUDING 11 POPULAR UNIVERSITIES FOR IMMIGRANTS TOTALLING ABOUT 3000 LEARNERS.

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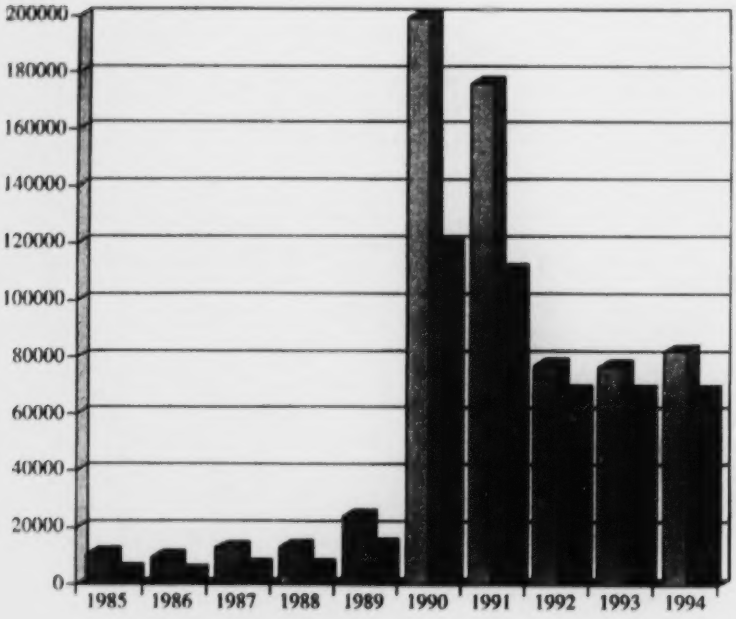
Appendix 2

NUMBER OF IMMIGRANTS AND NUMBER OF LEARNERS IN ULPANIM THROUGHOUT THE PERIOD 1985-1994



NUMER OF IMMIGRANTS

NUMBER OF LEARNERS

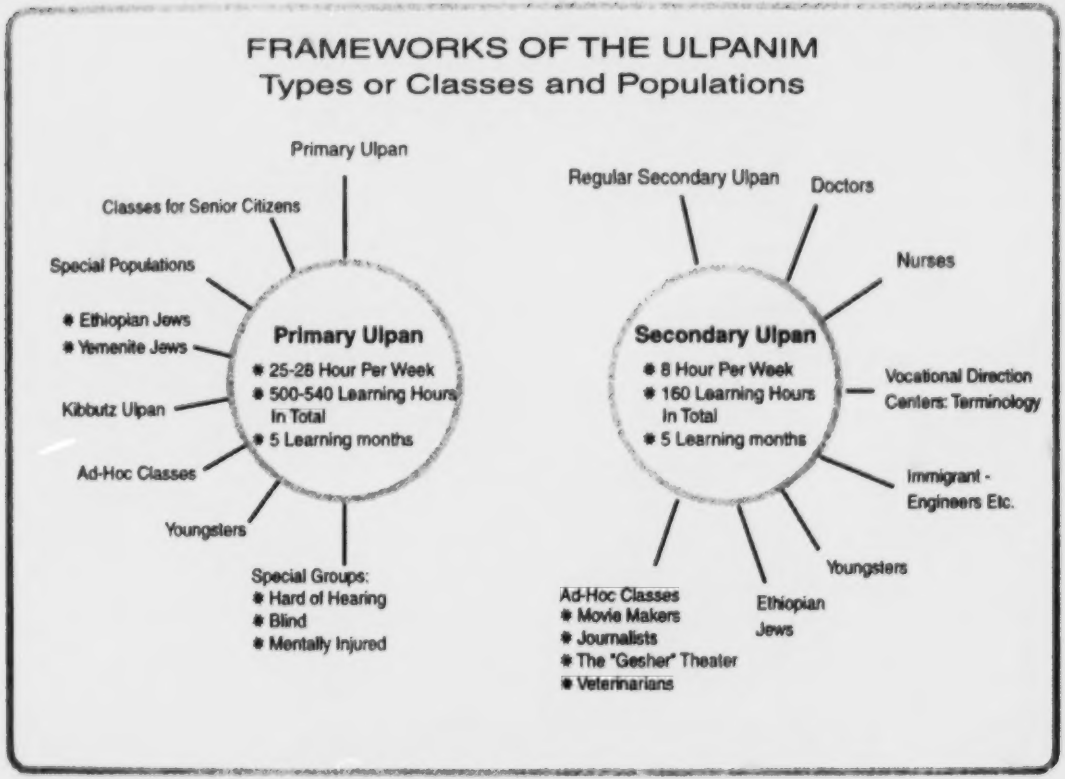
1985-1989
IMMIGRANTS: 70,200
LEARNERS: 36,000

NUMER OF IMMIGRANTS

NUMBER OF LEARNERS

1990-1994
IMMIGRANTS: 610,000
LEARNERS IN PRIMARY ULPAN: 385,00

Appendix 3


FRAMEWORKS OF THE ULPANIM
Types or Classes and Populations
Primary Ulpan
Classes for Senior Citizens
Special Populations
* Ethiopian Jews
* Yemenite Jews
Kibbutz Ulpan
Ad-Hoc Classes
Youngsters
Special Groups:
* Hard of Hearing
* Blind
* Mentally Injured
Primary Ulpan
* 25-28 Hour Per Week
* 500-540 Learning Hours In Total
* 5 Learning months
Regular Secondary Ulpan
Doctors
Nurses
Vocational Direction Centers: Terminology
Immigrant - Engineers Etc.
Youngsters
Ethiopian Jews
Ad-Hoc Classes
* Movie Makers
* Journalists
* The "Gesher" Theater
* Veterinarians
Secondary Ulpan
* 8 Hour Per Week
* 160 Learning Hours In Total
* 5 Learning months

Appendix 4

LEVEL OF EDUCATION OF THE NON-JEWISH POPULATION IN 1994 (AGED 18+)

Years of Education						Total			
+16	13 – 15	11 – 12	9 – 10	5 – 8	0 – 4	%	Thousand		
26.3	50.8	130.5	80.8	143.9	94.1		583.6	Thousands	
4.9	9.4	24.2	15.0	26.7	17.5	100		%	
1.4	13.8	45.2	18.6	17.1	3.9	100	145.2	18–24	AGE
7.4	9.8	31.7	19.7	25.5	6.0	100	160.3	25–34	
7.0	9.4	16.4	13.8	40.5	12.9	100	100.5	35–44	
5.5	4.7	8.8	8.6	35.7	36.7	100	61.9	45–54	
4.0	3.4	6.9	5.5	26.2	54.0	100	38.6	55–64	
1.3	4.5	4.6	3.1	16.9	69.6	100	32.2	65+	

319,000 within the education level of up to 10 years including 207,000 aged 18-44.

Appendix 5

LEVEL OF EDUCATION OF THE JEWISH POPULATION IN 1994 (AGED 18+)

Years of Education						Total			
+16	13 – 15	11 – 12	9 – 10	5 – 8	0 – 4	%	Thousand		
463.4	611.0	1,061.0	294.4	337.7	170.0		2,951.7	Thousands	
15.7	20.6	39.3	10.0	11.5	5.8	100		%	
3.8	23.6	64.4	5.5	1.9	0.8	100	514.7	18–24	AGE
21.3	25.8	40.9	7.5	3.1	1.5	100	596.1	25–34	
22.4	23.2	33.5	11.9	7.5	1.4	100	606.7	35–44	
22.6	20.9	28.1	11.9	12.9	3.6	100	424.7	45–54	
14.5	16.6	22.3	11.8	20.8	14.1	100	328.9	55–64	
8.2	11.2	19.4	12.8	29.9	18.5	100	480.0	65+	

808,000 within the education level of up to 10 years including 240,000 aged 18-44.

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Appendix 6

EDUCATION TRACKS - LEARNERS AND FRAMEWORKS OF LEARNING

		ELEMENTARY EDUCATION (TEHILA)	SECONDARY EDUCATION (10-12 YEARS)
LEARNERS	NUMBER OF LEARNERS	9500	11,000
	AGE (AVERAGE)	52	35
	WOMEN	90%	60%
	MEN	10%	40%
LEARNING	HOUR PER WEEK	4-35	6-40
	DAY STUDIES	65%	40%
	EVENING STUDIES	35%	60%
	NUMBER OF CENTERS	70	80
	NUMBER OF SITES	64	70

DEVELOPMENT OF THE POPULAR UNIVERSITIES' ARRAY

Number of Institutions, Number of Courses, Number of Learners

1987-1996

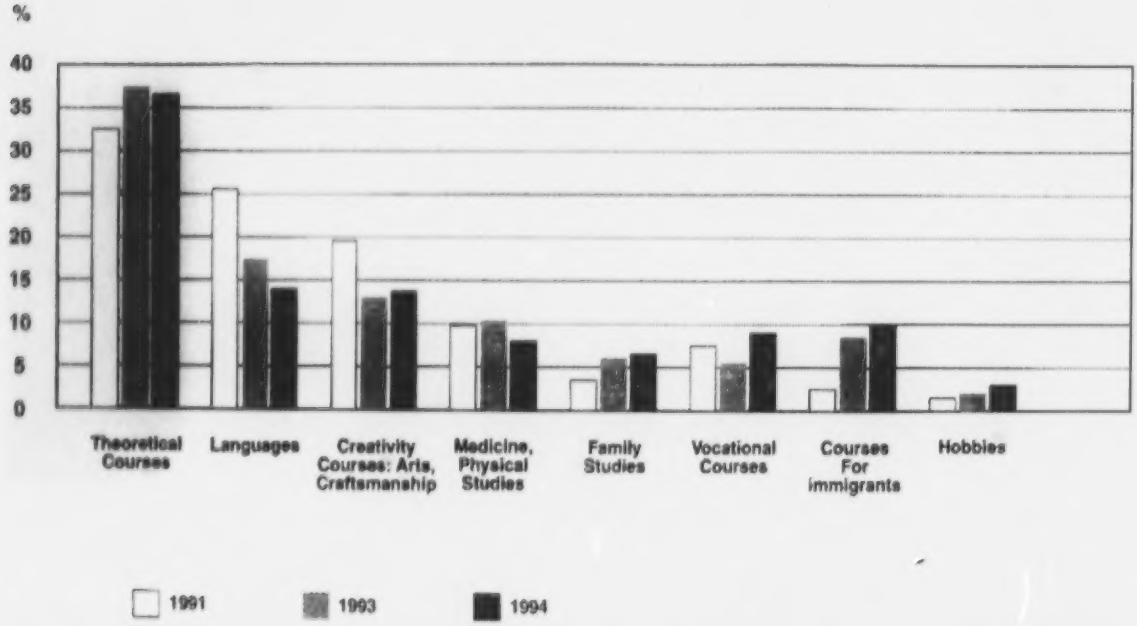
	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996
Institutions	3	8	22	24	26	27	29	36	36	41
Courses	441	828	1319	1355	1335	1423	1526	1750	1915	2150*
Learners	8833	14270	22210	23739	24077	24621	26256	31178	34832	40000*

* FORECAST FOR BOTH SEMESTERS

Appendix 8

DISTRIBUTION OF LEARNERS ACCORDING TO LEARNING SUBJECTS

1991-1994



PARENTHOOD AND FAMILY ACTIVITIES

Appendix 9

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Adult Education Comes of Age: Some New Directions

David Harman

Adult education has always existed in the shadow of the normative, formal system. Since the latter half of the nineteenth century, when compulsory education laws were being enacted in country after country, public bodies concerned with education have tended to relegate adult education to the remote sidelines of their interests. They have long adhered to the belief that the onus of preparing the next generation for participation in adult society falls on the schools in their charge. Adult education, in their paradigm, is assigned two main functions: enabling those who "somehow slipped through" the formal system to receive a "second chance," and providing continuing educational opportunities to adults as a form of "edutainment." Until the late 1960's, this attitude was underscored by the prevailing notion that adults were not potentially good learners, that the significant learning periods in an individual's lifespan are those encapsulated in childhood and adolescence. More than just vestiges of these attitudes persist.

In practice, both ministries of education on the one hand, and schools of education on the other, generally accord little attention to either the practice or study of adult education. One usually finds ministerial departments or divisions of adult education on the fringes of ministries, typically with small budgets, and small programs or tracks -- if anything -- in universities. This is hardly an environment or an atmosphere geared towards enhancing the growth and development of the field of adult education in any of its aspects.

To a degree, the situation is better in some third world countries where the conduct of adult education activities is viewed as being of vital, immediate importance. Since school coverage remains limited in many regions, and school graduates will only enter the active labor force in time, it becomes

necessary to engage in educational activities that can have an immediate impact and provide the economy with a modicum of trained personnel. This attitude has been prevalent for several decades but has not, in the main, produced hoped for results. Consequently, it too is giving way to policies that emphasize more rapid development of the formal school systems, and which allocate most of the available -- often dwindling -- education budgets to that end. To be sure, the usual form of activity in adult education in most third world countries was at the level of literacy and basic skills, such that expectations were probably misplaced to begin with. Nonetheless, educational policies and practices have not shifted appreciably.

Despite this climate, adult educational practice has surged ahead in countries around the world, and continues to flourish. Indeed, over the past few decades there have been unprecedented developments in adult education, which, in the aggregate, have transformed the field and rendered it the new frontier of educational practice.

There are two central aspects of this growth spurt which offer cogent commentary on the state of society and education in general, and the relevance of adult education in particular.

The first aspect is that of the education of adults in their roles and functions as parents. Clearly, parenting is one area of activity which engages the overwhelming majority of adults. Other than a few elective courses offered in very few countries, parenting is a matter neglected by schools, largely because they have not viewed education in parenthood to be within their purview. But when young adults contemplate parenthood and become parents, they require a great deal of education and undergo a most potent series of learning experiences.

Parent education has developed mostly during this century, parallel to other social and demographic trends which, among other attributes, have been manifest in fundamental changes in living patterns, social interaction, and geographic mobility. All of these have combined to render age-old mechanisms of parent education virtually obsolete, and have brought about a

grass-roots, motivated, varied and effective parent education system, engaging tens of millions of adults everywhere.

A second aspect of adult education that has developed over the past few decades to vast proportions is that of education in the workplace.

Generally, although not entirely work-related, this education begins at the entry level and continues throughout one's employment. It is, as Null Enrich indicated, a "shadow system" of education. In the United States alone, estimates of its scope point to participation as being greater than enrollments of institutions of tertiary education, and the overall annual financial outlay as being in the neighborhood of 100 billion dollars -- greater than the combined budgets of institutions of higher education.

Both of these forms of adult education have been described in detail elsewhere (Harmine and Brim, 1979; Erich, 1985). They are significant examples of educational practice developing and occurring outside the normative educational system. They are both excellent examples of the cogency of adult education and its inherent ability to develop educational responses to real needs in a flexible and effective manner. In both, one can discern distinct educational philosophies, approaches, methodologies and materials -- indeed, all of the components of educational practice. It is unfortunate that the normative education systems, both academic and applied, have yet to embrace and develop them. Instead, they are developing in a separate and parallel environment, producing their own professional cadres, their own literatures and their own language.

Much discussion has taken place around concepts of lifelong and continuing education, and few would argue with the proposition that education accompanies individuals from the cradle and throughout life. Nonetheless, adult education continues to develop almost as a separate sphere of activity. It is, one may suggest, the most rapidly growing and flexible form of education available. Under different names -- training, development, human resource development -- adult education has fast become a central aspect of contemporary educational practice.

Creating the Space for the First Word

Graciela Spector

The Ethiopian immigrants are not happy, and we feel extremely guilty. We welcomed them at the airport with outstretched hands and warm hearts. But things went wrong. Hunger strikes, suicide, poor living conditions, prejudice, hostility - these are but some of the many and varied manifestations of the problematic situation we currently face in Israel. Kessim are not Rabbis, after all, and we are not America.* We feel too pressed. People are becoming less patient, less understanding.

It is my intention to discuss a specific aspect of adult Ethiopian Jews' absorption in Israel: their Hebrew acquisition is slower and more problematic than that of other immigrant groups. For example, Westheimer and Kaplan (1992) claim that: "while young Ethiopians have generally learned Hebrew with alacrity and have quickly grasped the workings of Israeli society, their elders have often gained only the most minimal skills in the new language and remain mystified by the world around them" (p. 68). Since language acquisition is a central symptom of the immigrants' adaptation (Spector, 1988), an analysis of language acquisition problems may help us provide a solution to immigrant absorption problems.

* "Kessim," the Ethiopian Jewry religious leaders are not recognized as rabbis by the Israeli religious authorities. This decision has been challenged by the Ethiopian community in Israel, who expressed their discontent. "We are not America" is a common Israeli expression pointing to the fact that Israel cannot offer new immigrants a lifestyle similar to that of the United States.

Stating the Problem

Today it is common knowledge in Israel, both among the general public and among Hebrew teachers, that there are relatively more Ethiopian immigrants who have not yet mastered the Hebrew language than is common among other groups of immigrants for the same length of residence. For example, groups of Ethiopian parents organized by the Adult Education Division of the Ministry of Education employ an Amharic translator in order to facilitate group work, even for those parents who arrived in Israel eight years ago. In my meetings with Hebrew teachers, they have expressed a sense of failure in their efforts to teach Ethiopian Jews, although many of these teachers have had broad and successful experience in teaching Hebrew to other immigrant groups. Although we bear witness to European migratory processes, which cause thousands of immigrants to be barely proficient in the language of the host countries (and this has been the typical situation for many immigrant groups throughout history), its occurrence in Israel is especially problematic for a variety of reasons.

In the first place, Hebrew acquisition has always been perceived in Israel as the expression of the successful integration of immigrants. Interestingly enough, this conception has never been challenged by any immigrant group through demands, for instance, for bilingual education. It may well be that the role of Hebrew in Israel's nation- building process constituted the ideological basis for the "language contract" between the host society and the immigrant (Kloss, 1970), along with the central place Hebrew always held in the perception of Jewish identity throughout the millennia in dispersion. For this reason, although there have been changes in Israel's policy of immigration absorption, the place of Hebrew remains unchanged. For example, although there are radio broadcasts in almost all immigrant languages in Israel - with more time devoted to Russian and Amharic - which constitutes an expression of new language policies, immigrants are expected to acquire Hebrew as fast as possible, exactly as has been the case with respect to previous immigration waves.

Second, Israel is rightly considered as a country which has succeeded vastly in language diffusion. In its relatively short lifespan, hundreds of thousands of immigrants have acquired Hebrew at fairly high standards, and employ the language as their first everyday language of communication. In fact, when demographic factors are held constant, every immigrant group has exhibited a high degree of Hebrew proficiency.

Even if there have been exceptions to the general rule, as evidenced by the numerous jokes and anecdotes about the lack of Hebrew proficiency among German Jews, the reasons offered to explain their reluctance to acquire Hebrew are extremely different from the case at hand. Although it may be the case that many German Jews did not become proficient in Hebrew, they ultimately adapted to Israel fairly well. This is due to the fact that they constituted a particularly gifted immigrant group with respect to their cultural background, they came from a culture they considered as "superior" to the developing Israeli culture, and many of them held university degrees and knew other languages. Thus, the comparison with Ethiopian Jews, who came from a traditional society, and among whom there is a great proportion of illiterate adults, is essentially useless for our purposes.

When it became known that Ethiopian Jews were about to immigrate to Israel, Israeli language specialists expected that certain difficulties would be entailed in the transition into Hebrew, on the basis of the wide cultural differences between traditional Ethiopian culture and Israeli culture. Thus, existing teaching methods were tailored to the newcomers, and seminars for teachers were organized in order to analyze the cultural characteristics of their future pupils. However, despite these efforts, the results were far from satisfactory. According to Doleve-Gandelman (1991), when it became clear that Ethiopian Jews acquired Hebrew at standards that fell below the norm during the normal learning period, it was decided to extend the period. However, this did little to help the situation.

Faced with second language acquisition difficulties, and in an effort to avoid interpreting them as stemming from the immigrants' lack of interest or goodwill, several hypotheses were offered to explain the matter. For

example, some attributed the difficulties to illiteracy. In fact, lack of literacy is not enough to explain the immigrants' problems in acquiring Hebrew oral skills. We still need to explain the existing difficulties in this respect, especially if we take into account, from a strictly linguistic point of view, that Amharic is a Semitic language. Although there are differences in grammar and syntax, there are many common words. Based on this, we could actually claim that Hebrew acquisition should not be particularly problematic for Ethiopian Jews.

The Empirical Basis

This paper is based on reports from Israeli group coordinators and Ethiopian translators, with whom I have been working since September 1991 as part of a project organized by the Adult Education Division of the Ministry of Education. The project is geared to groups of Ethiopian parents in order to help them adapt in Israel and modify their functioning as parents, which is necessary to respond to the different needs arising from the new Israeli reality. Throughout the long and creative process of problem-solving which characterized the supervision meetings, I was exposed to the different reactions of approximately 700 Ethiopian adults who had participated in the project, consisting of 16 weekly meetings of one hour and a half. We did not conduct a scientific research study of our project, yet the information we were able to gather is extremely interesting and allowed us to detect basic trends in the immigrants' process of adaptation in the country. I intend to offer a theoretical approach which can contribute to an understanding of some of the problems Ethiopian Jews encounter in Israel, and which may help clarify their linguistic difficulties.

My analysis of Ethiopian immigrants' difficulties in acquiring Hebrew begins by making use of some sociolinguistic insights. I will then move on to other aspects of the problems, this time with a view towards more psychological issues.

Sociolinguistic Issues

The first observation is related to the immigrants' reasons to learn a lingua franca. Scotton (1982) tells us that individuals will make the effort to acquire the main official language when they feel dissatisfied with their present economic status and are at the same time confident that their lives will change by acquiring the lingua franca. Nevertheless, she adds that "the poorly educated immigrants are simply ill-prepared to join the ranks of the mobile for more reasons than lack of language skills alone. Learning the main official language will not alleviate their situation to any significant extent" (p. 86). This is, in fact, the case of Ethiopian Jews in Israel: since they do not possess the necessary skills to obtain better jobs and thus improve their economic status, they are perfectly conscious that Hebrew acquisition alone will not be of great value.

The second observation that can help us understand Hebrew acquisition problems derives from Giles, Bourhis and Taylor's (1977) "ethnolinguistic vitality" theory, which analyzes the factors contributing to first language maintenance and second language acquisition among ethnic minorities, stating also the conditions under which minorities will not tend to acquire the majority language. Among the major components of this theory, two of them - demography and institutional support - are relevant for our analysis. Several studies have confirmed that these components possess psychological reality (Garret, Giles and Coupland, 1989 : 204), which is manifested by the fact that "the more vitality you perceive your group to possess, the greater the psychological investment you are likely to make in ethnic attachment and the less likely you are to sample or accommodate the ethnic routines (e.g., linguistic habits) of the relevant dominant outgroup" (p. 206). When we apply this theoretical framework to Ethiopian immigrants in Israel, we find that demographic factors can predict a high degree of immigrant-language maintenance: great numbers, high concentration of Ethiopian Jews in certain regions of Israel, constant (if low) in-migration and a lack of emigration, and a high birth rate. With respect to institutional support, there is ample use of

translators, booklets have been translated into Amharic, and there are radio broadcasts in that language. These factors show that Ethiopian immigrants can fulfill most of their daily routine without the need to resort to Hebrew. On the other hand, when we analyze those factors contributing to non-second language acquisition, we see that Ethiopian immigrants also exhibit several of these factors: a) "they perceive both their ingroup and outgroup boundaries to be hard and closed" (Garret, Giles and Coupland, 1989:203). (In the next section of the paper I will refer in more detail to the role of skin color and religious differences). b) identify with few other social categories, each of which provides them with inadequate identities and low intragroup statuses, relative to their ethnic identifications, and c) perceive their ethnolinguistic vitality "to be high and compare it favorably with that of the outgroup." According to this theory, therefore, linguistic problems can be understood.

Finally, I would like to mention two observations which link language acquisition problems to ethnic identity maintenance. The first is De Vos' (1984) claim that when ethnic groups consider themselves to be in a "fixed and disadvantaged position within a stratified system" (p. 206), they express their discomfort by making use of a "defensive, rigidified maintenance of a past oriented social self." This stubborn adherence to the past is then manifested in their `selected permeability of experiences': in order to maintain one's valued identity, a person "may forego an openness to new experiences" (p. 208). This means, then, that language difficulties which persist in the second language of immigrants even after a long stay in the new country can express feelings of inferiority and pain. In fact, Ethiopian Jews came to a country with a relatively high standard of living, in which they find themselves at the lowest level in terms of the income scale, working skills, education, etc., all of which causes them to feel distress. Also, Trosset (1986:189) stresses the relationship between second language acquisition and identity when she claims that "learning (a language) is less of an intellectual endeavor than it is an interactive process of entering a community and acquiring a new identity."

With respect to language and identity, there is one aspect defining the Jewish identity of other immigrant groups which is absent among Ethiopian Jews. I referred earlier to the central role Hebrew plays in the definition of Jewish identity in different communities all over the world. We can hypothesize that precisely this centrality constitutes a facilitating factor in Hebrew language acquisition among these Jews when they come to Israel, following Eastman (1984), who claims that a certain language is generally "associated" to a national/ethnic identity, even if the person is unable to speak it fluently, or if the language is not used in everyday life. She cites the case of Italians in the United States, who employ certain expressions which remind them of their ethnic identity, although they may not be proficient in the Italian language. In the case of Ethiopian Jews, the Hebrew language was hardly known among them until the present century, when representatives of other Jewish communities arrived in Ethiopia and told them that they were not the only Jews in the world, as they had believed until then (Anteby, L. 1991). They prayed in the Geez language, in which the "Orit" - the Torah of the Jewish religion - is written. Their first direct contact with Hebrew took place around the 1950's, when the first Hebrew teachers returned from Israel and started teaching the language among Ethiopian Jews. Thus, in contrast with the situation of most Jewish communities around the world, we cannot claim that Hebrew constituted an important element in their Jewish identity.

A First Step into Psychology

I hope that the previous analysis supports my claim that Ethiopian immigrants' problems in Hebrew acquisition have little to do with teaching methods or length of the learning period. We should not seek explanations for it in the realm of cognitive psychology. The insights from sociolinguistics might help us understand the sociological factors which have contributed to the problem. Nevertheless, since a great deal of these conditions cannot be modified, and we are in need of solutions, I suggest we search for additional explanations in the field of the social psychology of immigration.

In the first place, adaptation problems are a consequence of a fairly high degree of "culture shock." This term describes the unpleasant surprise or shock experienced by a person who enters a new culture, and which is characterized by: strain, a sense of loss and feelings of deprivation, confusion in roles, values, feelings and self-identity, surprise, anxiety, and even disgust after becoming aware of cultural differences (Oberg, 1960). One of the reasons for culture shock is that newcomers are not proficient in the host language, and thus they are unable to communicate with the host population. This lack of language causes a great deal of pain and frustration. In fact, second language acquisition has been said to cause a narcissistic wound, in the sense that throughout it there is a deep regression into a stage in which we were unable to communicate, e.g., a state of immaturity and dependence, characteristic of childhood and not of adulthood. Culture shock is in fact a state of crisis, characterized by the absence of guiding codes of behavior that were perfectly known by the newcomers in their country of origin. If it is true that most immigrants can overcome it, and do so, some immigrant groups may be unable to do so by themselves without adequate intervention. Ethiopian Jews are such a group. Thus, although culture shock can be considered a relatively universal occurrence among immigrants, in the case of Ethiopian immigrants, the confusional phenomenon associated with immigration will be so strong that it will become qualitatively different from other immigrant groups: these immigrants will typically feel angered, surprised, confused, attacked by the new reality. They truly cannot cope. I might hypothesize that, together with a quantitative difference in the degree of the linguistic aspect of culture shock experienced by Ethiopian immigrants, as compared with other groups, a qualitative difference may exist. While other groups acquire the language in order to rename objects and artifacts previously known in their culture, Ethiopians are faced with the double task of learning the name and the object. This would undoubtedly deepen the narcissistic wound inflicted on the learner by the second language acquisition process: he is turned into an infant who is learning about the world, and is not just in the process of finding new names for already

familiar components of this world. In fact, this process of Hebrew acquisition has something in common with the process of first language acquisition!

In line with this reasoning, Doleve-Gandelman (1991) claims that, as a rule, Ulpan teachers knew that there was not a significant gap between Israeli culture and the culture of Western immigrants. Thus, she adds, "teaching the vocabulary of everyday life had consisted mostly of giving linguistic equivalents. However, in the case of the immigrants from Ethiopia, the proper use of some of the objects themselves had to be taught, as had also the different social roles corresponding to the new vocabulary" (p. 89).

Another reason to resort to the psychology of immigration is that immigration is - albeit loosely - related to a higher incidence of mental illness and suicide (Furnham, A. and Bochner, S. 1986). Immigration is related to a higher incidence of social deviance (ibid). Immigration is also related to marginality. We know that indices of these phenomena are higher among Ethiopian Jews. As an illustration, it is estimated that the rate of suicide among Ethiopian immigrants is five times higher than that for other Israelis. (Westheimer and Kaplan, 1992:153). In fact, societies pay a high price when they do not develop adequate policies of absorption. One of the characteristics of such a policy should be its flexibility. Not all immigrant groups are alike. Israel has succeeded vastly in absorbing Western immigrants (and had several problems in absorbing some of the Oriental immigrants, although it did not stint in costly intervention programs). Since Ethiopians are not Western, new approaches should be sought. Western immigrants exhibited in Israel a fairly low degree of culture shock. Zionist ideology could hypothetically be one of the ways of explaining their rapid adaptation. Nevertheless, ideology in itself cannot always perform the miracle. In the case of Ethiopian Jews, naive Messianic dreams did not suffice. The encounter with the First World was stronger than ideology.

An additional factor - which aggravates the situation of Ethiopian Jews as compared to other immigrant groups - is that they differ more from the host society: in terms of their skin color, which makes them immediately recognizable, and in terms of radical differences in their religious beliefs, as

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compared to those of mainstream Judaism. Even if it is true that as a rule Israelis did not display "racist" attitudes towards Ethiopian Jews, it is undeniable that Ethiopian immigrants were sometimes subject to fairly rough treatment in their everyday contact with the Israeli society (for example, schoolchildren displayed in many instances an open rejection of their Ethiopian classmates). As to the religious differences, Israeli rabbis were divided in their opinion about the Ethiopian Jews' need to undergo conversion rites. Thus, strikes and demonstrations marked the arrival of this immigrant group, and public opinion was divided between those who accepted them as totally Jewish (which was ultimately the prevalent opinion), and those who were highly suspicious of their Jewishness. I claim, following Chavez (1990), that the process of adaptation in certain groups of immigrants might be jeopardized by the larger society's view of them as "outsiders." He employs Anderson's (1983) notion of "imagined community": "Members of modern nations cannot possibly know all their fellow members, and yet in the minds of each lives the image of their communion. The nation is imagined as a community because, regardless of the actual inequality and exploitation that may prevail in each, the nation is always conceived as a deep, horizontal comradeship" (Anderson, 1983:15-16). Following this line, we could claim that Ethiopian Jews felt that they did not belong either to the Ethiopian imagined community in Ethiopia, where they were called "Falashas" (strangers), or to the Israeli imagined community in Israel (where their belonging was in question). Of course, the newcomers thus felt rejected, humiliated and discriminated against. Anteby (1991:31) stresses that, while in their country of origin Ethiopian Jews were isolated from the rest of the society due to social-religious reasons, in Israel it is precisely the Hebrew language that isolates them from the rest of society, and it is the first time that it happens to them that they are separated from other Jews on the basis of linguistic differences!

Another linguistic difference, as compared with the majority of Jewish communities in the world, is their lack of a "Jewish language." While Jews all over the world were differentiated from the society at large by a specific language they spoke among themselves (Yiddish, Ladino, etc.), Ethiopian

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Jews did not possess such a language; or if they did (it is supposed that they spoke a "Falasha" dialect at a certain time in history), they lost it. One of the reasons for this lack of a Jewish language might be their lack of knowledge of Hebrew, since all Jewish languages are based on Hebrew (Anteby, 1991:34).

Finally, their arrival in a country with a relatively high standard of living, and their position at the bottom of the income scale exacerbated their feelings of rejection and rejecting that Oberg has described as constituting a part of the phenomenon of "culture shock." All these factors explain why, then, throughout their encounter with the new society, these immigrants feel lost, confused, and unable to cope. They become highly dependent, many of them refuse to leave their provisional lodgings in order to start an independent life, and some of them do not accept the jobs they are offered, preferring to subsist on the National Insurance allowance. These behaviors are atypical among other immigrant groups.

About the Actualization of Social Identities

The successful adaptation of immigrants in the new country consists mainly in the actualization of previously successful role identities: that is, each person will try to continue holding the same social positions he held prior to migration. This actualization might be more or less smooth, depending on demographic factors such as age, socio-economic status, and educational background, among others, but in most cases it will doubtless involve a certain degree of pain and shock, as well as an almost inevitable initial social descent related to the situation of change and strangeness. The immigrant coming from a traditional or underdeveloped country is the one who finds himself in the most difficult situation as to social identity actualization. In the worst case, all possible "successful identities" have remained forever in the mother country. This is a "total loss" situation. Already in his mother country, this person typically had restricted access to the central institutions of society. It is generally considered that Western cultures differ among themselves mainly in their subcultures, being highly similar in their

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mainstream codes. Illich (1971:40) states that "the university graduate from a poor country feels more comfortable with his North American or European colleagues than with his non-schooled compatriots." Thus, our immigrant can be supposed to have mastered in his country of origin only those codes directly related to his subculture. From that position, he could manage - albeit minimally - a certain level of normative relations with the different social institutions in his country of origin: school, army, etc. He was able to understand his surrounding context and thus cope with the everyday life demands.

Any effort directed towards the successful integration of the immigrant coming from a traditional society must take into account the previous successful set of identities which are otherwise "lost forever." These identities have to be actively "inserted" in the "negotiation of the inter-subjective reality," the redefinition of statuses and roles (Goffman, 1961) that takes place during the encounter between the host society and the newcomer. The various professionals and workers in charge of absorption should therefore explicitly acknowledge the validity of the past successful identity as constituting part of the present "identity kit" of the newcomer. "I know that in your country of origin you were capable of doing things. I relate to you as an adult, as the owner of a past, as a human being possessing full potential to come back to his previous level of functioning, once culture shock and confusion are overcome, and the specific elements of the new culture are acquired" (Spector, 1991).

A Further Step: Psychoanalysis

I hope that after this broad description the reader will display an added dose of patience so that - in line with Kurt Lewin's claim that there is nothing more practical than a good theory - I will be able to employ D.W. Winnicott's influential theory about the relationship between mother and child, and about the impact of the quality of this relationship on the development of the self, in order to try to understand the situation of the Ethiopian immigrants in Israel.

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First of all, I will draw a parallel between the behavior of countries towards their citizens, and that of mothers towards their children. I justify this parallel by the existence of the expression "mother land." Only a few countries in the history of mankind have such a special and warm relationship to their "new children" as does the State of Israel. This relationship reveals and itself through the automatic granting of citizenship, an outstanding phenomenon in itself, through a number of especially designed institutions, such as "Ulpanim" (intensive Hebrew courses for newcomers), Absorption Centers (residential settings which provide all the services for newcomers, including Hebrew courses, schools for children, supermarkets, medical facilities, etc.) and through the overall policy of economic and social help to newcomers. These aids constitute an added proof of Israel's "maternal acceptance" (Erikson, 1961). Therefore, in Winnicott's words, Israel deserves to be deemed a "good-enough mother" (Winnicott 1965).

One of the ways in which a "good-enough mother" acts, according to Winnicott, is by exhibiting, immediately after birth, what he calls "primary maternal preoccupation." This is a period during which the mother is especially attuned to the child's needs, a state which "gives the mother her special ability to do the right thing" (ibid. p. 15). This relationship between mother and child is so intense that it allows for the occurrence of a very special phenomenon: Winnicott claims that when the infant is hungry he fantasizes a satisfying breast, at which point the real breast is made available by the mother. In this moment of illusion it is as though, from the infant's point of view, he has created the mother's breast. Through the mother's empathic identification with the desire of her infant, she makes him believe, when he is hungry, that he has made what in fact he has found. ""It is a moment of illusion - a bit of experience which the infant can take as either his hallucination or a thing belonging to external reality" (Winnicott, 1971:240). In this way, the child's development begins, for Winnicott, with a magical act: the infant's purely imaginative process of conjuring up a mother he needs. At the very beginning, fantasy is not a substitute for reality, but the first method of finding it. The "mother's job," according to this theory, is "to protect her infant from complications that cannot yet be understood by the

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infant, and go on steadily providing the simplified bit of the world which the infant, through her, comes to know." (Winnicott, 1987:47) The mother sustains the infant's capacity for illusion, his capacity for exchange with the external world, by keeping the world she presents to him simple: she doesn't make demands upon him or subject him to experiences that are beyond his tolerance or comprehension.

Although we are referring here to the adult immigrant, we know that throughout the first stage of the immigration process, he is overwhelmed by the initial "culture shock." In this state, then, it is necessary that his most basic needs be satisfied in order to provide him with the fundamental tools for overcoming this confusional state. Therefore, the first stage in the absorption process must be characterized by an almost automatic satisfaction of the immigrant's needs. Israel, as a "good-enough mother," has in fact developed a policy of absorption in which this "primary maternal preoccupation" is represented by the absorption center, which attends to every need of the new immigrant. We can claim that, in fact, it even anticipates the immigrants' needs, since it cares for their physical comfort, acting as an intermediary throughout their first contacts with Israeli institutions. The absorption center, undoubtedly, simplifies the new reality for the newcomer, and makes practically no demands upon him.

Nevertheless, Winnicott adds that the mother's eventual task is gradually to disillusion the infant. This means that the state of illusion must come to an end, so as to provide the infant with the opportunity to grow up into an independent being. Thus, following the stage of "maternal preoccupation," the normal mother "comes back to herself," and thus provides a kind of "weaning". Sometimes the process does not proceed so smoothly, "and the mother cannot wean, or she tends to wean suddenly, and without regard for the gradually developing need of the infant to be weaned." Winnicott warns us that the mother "has no hope of success unless at first she has been able to give sufficient opportunity for illusion." It is disillusioning for the infant to discover the mother as real and beyond magical control. Development is a growing capacity to tolerate the continual and increasingly sophisticated illusionment-disillusionment-reillusionment process through the life-cycle.

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Israel's absorption policy seems to take Winnicott very seriously: after six months, when intensive Hebrew classes end, the newcomer leaves the absorption center in order to start working and fulfilling all of his adult chores. After having provided the immigrant with the necessary tools, Israel helps him overcome feelings of dependence as he starts his "adult life." In the case of the Ethiopian immigration, however, given the special conditions of this immigrant group-fragmented families, health problems due to hunger and exhaustion, abrupt transition from a traditional society into a highly technified one, low educational standards, and, in many cases, total illiteracy - the function of the absorption center was modified, and the protective effect somewhat exaggerated. Every single perceived need of the immigrant group was attended to, without demanding from them the slightest effort. This attitude was based on the impression that Ethiopian immigrants were "weaker" than other immigrant groups. And rightly so. But the problem started when people in charge of absorption understood that it would be extremely difficult to smoothly put an end to these special considerations. "Weaning" seemed extremely difficult, both for the mother and the child. In fact, Ethiopian immigrants got used to this "motherly" policy, thus developing an extreme dependency that was expressed, among other things, in their refusal to leave the absorption center and look for a new place to live. At this point, the system felt that the immigrants "demanded too much" and started to push them out of the absorption center (a "sudden weaning" in Winnicott's terms). It is important to make clear that this situation was extremely realistic: on the one hand, Ethiopian immigrants were lacking the personal resources and job qualifications that typically characterized previous waves of immigrants. Their skills were adequate for the traditional society in which they lived, but in the highly technified Israeli society, they were almost useless. This is the reason for which both immigrants and institutions understood that the following step would be very difficult to take. On the other hand, it was clear that no immediate solution could be offered: it was materially impossible to keep immigrants in the Absorption Center, taking total care of their economic needs and waiting till they had acquired

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adequate job skills, minimal management of the Israeli way of life, and appropriate Hebrew skills. In fact, everyone felt that there was nothing to do.

Again, Winnicott steps in to assist us. In describing the good-enough mother, Winnicott tells us that "at first it is as though the infant is merged in with the mother, who seems to have "an almost magical understanding of his needs." As they separate and there is a "disentanglement of maternal care from something which we then call the infant," the mother notices that the infant no longer expects this magical understanding. "The mother seems to know that the infant has a new capacity, that of giving a signal so that she can be guided towards meeting the infant's needs. It could be said that if now she knows too well what the infant needs, this is magic and forms no basis for an object relationship". (Winnicott, 1965:50) Winnicott never makes clear to what extent it is through the acquisition of language that the mother becomes perceived as an object, or whether language is acquired as a consequence of this process.

Language has been thought of as a bridge. (Bochner, 1982) A bridge both unites and separates. A bridge communicates two separate parts. Certainly, in this account, language joins by separating, and separates by joining the mother and her developing child (Phillips, 1988:148). It means that language helps to separate, and only when one is separated can one make oneself understood. But, at the same time, since language is used to communicate with another person, it unites. Thus, individuation-separation and language acquisition are closely interrelated. Winnicott describes this shift, from being merged to being separate and requiring some kind of language, as a natural process given good-enough mothering. He assumes that the infant's capacity to give a signal is akin to the adult's acquisition of language. Language is seen as the sophisticated giving of signals. (Phillips, 1988:141).
Since we need two different elements to communicate, Israel should have been able to identify that moment in which the immigrant started giving signals of a change, showing that he was able to express his needs, and thereby terminating the need for the institution to guess the quality of these needs.

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Methinks no face so gracious is as mine,
No shape so true, no truth of such account;
and for myself my own worth do define.

(W. Shakespeare, "The Sonnets")

Finally, I think that the basic reason for the Ethiopian immigrants' problems with regard to Hebrew language acquisition is that they do not feel they have an interlocutor among the Israelis. We have to keep in mind that the main reason for speaking is the belief in the listener's ability to understand us. In the case of Ethiopian immigrants, if my contention that they are experiencing a severe degree of culture shock is true, and teachers, instead of relating somehow to this situation, are trying to teach them the language, it is not so difficult to understand why Ethiopians do not acquire Hebrew. In fact, why should they acquire it? It is very difficult to communicate psychological confusion, and the sense of being lost! Language is not needed: there is no one to speak to about this. Ethiopians are behind a glass wall. No words. Both ways. Only silence.

In order to "break the wall" and remove the barriers, we have to become interlocutors. This means that we have to ask, instead of teaching. We have to understand, instead of making them understand us. They do have a language, and it is we who do not understand it. Therefore, we should bring translators and start a dialogue between them and us. We have to make room for nostalgia, pain disorientation, doubts, anger, frustration. Then, we can help them see what Israel is offering them. We have to tell them the beautiful story of previous waves of immigrants who, in the beginning, found themselves in a similar situation, but afterwards succeeded in making a life for themselves in Israel. We must stand before them and awaken in them the need to tell us. Language will then be necessary. We won't have to fight to teach it to them. They will need it and they will be thirsty for words. It is at this precise moment that Ulpan classes should be introduced, thereby providing the newcomer with the means to express his or her newly acquired capacity to emit signals. This also means that, in the case of Ethiopian Jews, any teaching process, prior to this moment, is doomed to failure, since the immigrant is not ready to make use of the medium of language. Ethiopian

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Jews will be able to learn Hebrew when the separation process starts, and at the same time that they will not be able to stand on their feet until they have learned the new language. Our function is to provide the space for the repeated miracle of the language to take place. Language will then be the bridge where, otherwise, the immigrant would have had to jump from one culture to the other.

Some Final Remarks

I have tried to analyze the difficulties of Ethiopian Jews in Hebrew language acquisition in terms of the existing lack of "a space for language," due to the strong dependence that this immigrant group displays towards the Israeli establishment. There is a hypothesis that only by fostering separation and individuation, while at the same time expressing strong empathy and concern about their suffering, will the needed space for language be created. Thus, immigrants will be able to overcome resistance to language acquisition, and follow the steps of previous immigrant waves, which successfully integrated into Israeli life.

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PART III

ADULT EDUCATION AND COMMUNICATION

'Distance Education' - Looking Forward to the 2000's

Ora Grebelsky

What is the Aim of 'Distance Education'?

Distance education can include every type of education in which the teacher and the student are separated from one another by distance, or time, or both. Communication between teacher and student is facilitated by writing or through the electronic medium: radio, television, audio or video tape recordings, group teleconferences, telecommunication by means of a computer modem, as well as by the utilization of satellites and microwave systems.

Traditional classroom teaching, in which teachers and students meet face-to-face at a specific time and place to learn specific material, does not meet the need for adapting to the increasing changes faced as the year 2000 approaches. These changes stem from:

* The knowledge explosion, which makes it necessary to rapidly provide innovative information to a large number of people, located at a variety of places, all distant from one another.
* Learning throughout one's life, and the fact that acquiring knowledge is a basic and universal right everywhere and at all times. Without distance education, it is difficult to realize this right.
* The mobility of adults, making it necessary to teach them in different places, while taking into account that they are unable to devote all of their time to formal studies.

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* The progress and the innovation of communication means which are not place and time dependent. These facilitate 'distance education' and may obviate the need to use expensive teaching resources.

THE DEVELOPMENT OF DISTANCE EDUCATION IN ISRAEL

Learning by Correspondence

Distance education began operating at the end of the 19th century, and expanded at the beginning of the 20th century through education by correspondence. This method found its place in Israel as well, within institutions that prepared students for the matriculation examinations through correspondence (e.g. Mishlav - The Israeli Institute for Education through Correspondence). Lessons and exercises, mailed by these institutions to their students, were then sent to and corrected by the teacher, and returned to the students in writing.

The method of teaching and learning by correspondence is not appropriate for everyone, as it requires the ability to express oneself and communicate in writing. Also, the system of mailing the material is time-consuming. Today it is possible to send the material by facsimilie, thus saving time and effort. It seems, however, that full advantage of the facsimilie has not yet been realized, in as much as most homes do not yet own a facsimilie machine. Students are known to exchange learning material among themselves by means of facsimile.

It is perhaps possible to take advantage of the telephone, widespread throughout most homes, for learning that is not restricted by time or place, and for direct communication between teacher and student.

However, up to now it has been too expensive and inefficient to use the telephone for this purpose in Israel. Recently, some use of this means for teaching has been realized through the "056 network", the price of which has been reduced for that purpose.

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The Open University

In Israel, the Open University has provided much impetus for overcoming the constraints of place and time, especially in the field of adult education. In the Open University, whose scope of activities is expanding, any person can study at any place and at any time without any preconditions. Knowledge can be acquired for its own sake, for technical and professional purposes, or even at a university level leading towards an academic degree.

The method of learning in the Open University is based upon studying written material (which the university itself produces), as well as meetings with the teachers. The system also incorporates television lessons, video lessons, mobile laboratories, and, recently, computer telecommunication (which has been incorporated into some courses).

The Open University's great success attests to the growing need for a framework of distance education.

Cable Television

The introduction of the 'Science Channel' into the cable television network has also created new possibilities for studying at a location away from the center of teaching. While this channel is used for the programs of the Open University, it also presents other programs on a variety of subjects such as geography, history, physics and communications. This channel has many as yet unexploded possibilities for 'distance education.' At present, its main strength is in one-way learning - the learner is, for the most part, passive. However, the unsystematic switching from one subject to another, and the fact that the subjects dealt with are on levels which are not uniform, present a problem from the point of view of 'distance education.'

Israel has not yet made use of the other electronic media for teaching which were mentioned at the beginning of this article. In the developed Western countries, there is tremendous progress in this area, and it is inconceivable that Israel should lag behind in so important a field.

The idea that an expert in a specific field of knowledge can teach in Jerusalem, for example, and, at one and the same time, a student from Kiryat

Shemona (in the North) and a student from Dimona (in the South), both will be able - without moving from their home site - to see, hear and respond to the teacher and one other - this idea fires the imagination. The possibilities which open up are both vast and exciting, but at the same time present many new problems that will require answers.

I will attempt to present some of the problems which require some serious thinking and advance-planning, since, it seems to me, distance education, in its different manifestations, is already on our doorstep and cannot be ignored.

DISTANCE EDUCATION - PROBLEMS AND OBSTACLES

Technical Problems

The distance education system has technical problems related to the set up of the system as well as its actual operation. In addition, many teachers are reluctant to operate relatively simple educational tools. The training of teachers for distance education will have to address this problem.

Organizational Problems

Among the questions needing answers: Will a separate framework be established for distance education, or will it be included in the existing frameworks? Will there be a central agency set up to deal with the administrative problems of conveying knowledge through distance education? How will organizational contact be maintained between all the components of the program?

Problems of Planning Studies and Teaching Resources

The means made available by the electronic medium require reorganization in these areas. Who will plan the studies? It can be assumed that there will be a need for teams of experts in different fields, including media experts, experts in the relevant subject, and experts in preparing curriculla material for distance education. The planning of lessons for distance education

requires the preparation of texts that are easily identifiable, structured as far as possible as a sequence, while emphasizing the central ideas and using a controlled vocabulary with a clear textual structure. In the planning, established knowledge must be connected to new schemes.

Summary of the relevant questions:

Will the existing theories of curriculum planning be relevant for distance education?

Will the existing teaching theories help in successfully structuring and planning the studies, and in understanding the learning process required in distance education?

Do the different media have different characteristics?

What are the criteria for choosing the media?

Is there a unified teaching model for all the media?

Who are the suitable teachers for distance education and how should they be trained?

Does effective distance education depend upon the style of teaching? Upon the students' characteristics? Upon a combination of both?

The usual relationship between teacher and student in a regular classroom is:

TEACHER -------- STUDENT

The system of distance education creates a mediation system between the teacher and student:

MEDIATING MEDIUM

TEACHER STUDENT

The teacher should be aware of, and accept, the student's ability to learn via the electronic medium. A certain contradiction exists between distance education and the attention that can be given to the personal and

environmental situation of the student. How can this contradiction be overcome? Is distance education suitable for all students, taking into account their different backgrounds and different learning styles? Is it only the autonomous, flexible student, who can handle ambiguity, and who has a learning style that is not 'field-dependent,' that will succeed in distance education? Will it not be necessary for some of the students to combine distance education with conventional meetings of teacher-student-learning group?

What are the psychological effects of 'distance education"? Is learning really possible with distance education? Are not distance and education incompatible? For the purpose of education, is there not a need for personal interaction between the teacher and the student and social interaction with a group? Will there be a need to provide the teacher with a biography and a profile of the students in order to create the initial contact? How will assessments be done, and how will feedback be given in the system of distance education? It is clear that there will be a need for new systems of assessment.

How Can Distance Education Be of Assistance?

Distance education opens new possibilities, but requires a systematic examination of the problems which it raises. Every new field requires a new approach and creates new expectations. (For this reason, the number of questions exceed the number of answers that are given in this article, which attempts to present the complexity of the subject.) Distance education will have to be accompanied by continual feedback and parallel research.

As mentioned above, distance education is particularly important in adult education where it is possible to reach the greatest number of students, to improve the quality of the education, to accompany the students throughout the course of their lives, and to meet their changing needs in various areas of their lives.

I will offer examples showing how the Adult Education Division in the Ministry of Education, Culture and Sport could integrate distance education in its activities towards the year 2000:

Continuing Hebrew Classes and Classes for Language Improvement

Most new immigrants to Israel are entitled to participate in a preliminary Hebrew course (Ulpan). They complete Ulpan studies with only a basic knowledge of Hebrew which enables basic communication only.

For the most part, the mother-tongue continues to be their first language, followed by the use of Hebrew. This is especially true of English and Russian speakers who have at their disposal newspapers, books, television and cultural events, as well as the 'prestige' of their language. And what will become of the use of Hebrew for these citizens?

In reality, today the new immigrants are busy finding suitable employment and do not have the possibility for studying in a secondary Ulpan.

Distance education could enable everyone to study in his or her home at a convenient time (whether by means of video cassettes or reruns of television programs). Most new immigrants have a television set and a video in their home which can be used for distance education.

The Educational Television Channel, Channel 2, the Science Channel, and Community Television are all eager to screen high-quality films. The Cable Television Network is also committed to providing local programs. Initiatives by the Department in this area will contribute to promoting Hebrew in Israel.

It is clear that this issue requires innovative reorganization within the Division in order to:

* Select the best teachers for 'distance education';
* Produce appropriate educational programs;
* Make the best use of educational resources for this area;

* Develop teams that are capable of translating and adapting verbal programs to the electronic medium.

As the year 2000 approaches, it is fitting that the Division will prepare itself for utilizing the technology of the coming millennium.

Adult Education

Distance education can contribute to creating enrichment programs for TEHILA (Basic Adult Education Program), as well as preparing structured programs for high schools where students study towards high school completion certificates.

The main problem of the TEHILA Program has been the concentration of elderly people (mainly women) who have the time available for studying at a specific time and place. Distance education is, by its very nature, designed to overcome the problem of time and place, and to allow young adults of both sexes, who have insufficient education, to participate in the various programs.

The best teachers, the best laboratories, the best resources simultaneously engaging all the senses - all these can be made possible through distance education. All those who are aware of the difficulty in finding good teachers in the natural sciences, Hebrew Language, English Language and mathematics, will appreciate the prospects presented through the opportunity of distance education. At the same time, there is no doubt that the problems raised by distance education, some of which have been mentioned in this article, will need to be dealt with by the Adult Education Division.

Additional Areas

The effectiveness of guidance for parents, which is already being achieved to some extent through television programs, could be enriched by the

possibility of including reactions, questions and requests from parents watching the programs.

Distance education at university level already exists and can, of course, be expanded.

An important aspect of distance education lies in the area of training, and, especially, continuing education of teachers in adult education.

Teacher training is generally of a short-term nature, and most of the problems encountered by teachers are only revealed on the job. Distance education will be able to provide continuous feedback and offer opportunities for all teachers, wherever they may be, to enlist the help of experts in solving immediate problems. Distance education will enable teachers to accumulate credits towards a diploma, or a degree, in adult education.

Summary

Distance education has developed mainly in large countries where vast distances impede access to centers of learning. Israel is not a large country, yet perhaps for this reason it may be easier to create a network of distance education from North to South, which would enable anyone, from even the most far-flung corner of the land, to obtain the highest possible level of knowledge, at any place and at any time.

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Distance Education by Telecommunication in order to Provide Higher Education to the Periphery

Zvia Ortner

Introduction: Global Developments and Local Limitations

The last decade has witnessed accelerated technological development of the various means of telecommunication. Communication is becoming electronic and computerized, enabling long distance transfer of enormous amounts of information with great speed. These technological developments tremendously effect many aspects of our lives. The computerized communication caused changes in patterns of life, thinking, management and work, and penetrated into the education and teaching system, stimulating an increasing interest in distance education.

Telecommunication opens the doors to new experiences and implications within the field of distance education since it enables us to overcome both limitations of distance and time, as well as those of mental-cultural differences.

The utilization of telecommunication for distance education enables the transfer of lessons, courses, educational programs, lectures and other data

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over vast geographic distances, from the point of transmission to various reception points simultaneously, and to the learner's home - interactively. This technique and technology has already found its path into the education system and presently offers new possibilities and opportunities within all levels of education, from the pre-primary level to the higher education level. A system of distance education through telecommunication may be utilized within a local level of operation, within a national or an international one and, presently, even global (trans-world) education systems are mentioned.

The higher education system in Israel faces a challenge: an increasing demand for academic education throughout the social layers, despite a shortage of vacancies. Thousands of applicants for universities are rejected, especially when applying for subjects in high demand, such as law, medicine etc., because of the shortage of vacancies, and because of stringent requirements that only the very best can meet. On the other hand, various economic forces, plus the demand for highly-professional employees and technological developments, all these encourage various populations to acquire higher education; these include populations whose vicinity is far away from any university campus.

This article examines the possibility of utilizing a system of distance education by telecommunication for providing higher education to the periphery for the benefit of populations that are not able to reach any university campus, but still require higher education, while deploying the network of higher education, and extending it by integrating the regional colleges within the state's higher education layout.

While preparing this paper, and through the examination of telecommunication means and facilities that are used for distance education and the examination of the connection between the distance education layout in Israel and the Israeli regional colleges, some additional questions have been raised. These questions concern the academization process within institutes of vocational training in general, and within institutes for educational training in particular, and the implications of this process on teachers' training and teaching's quality.

A Theoretical Introduction

A. Telecommunication in Society

The twentieth century is characterized by accelerated technological development, an era of information and computers. The networks of computers and computer communication, which grew and penetrated every aspect of life, and which are deployed the world over, are the real revolution of the information era, an era in the height of which we presently live. Nowadays, computers are capable of 'talking' with each other, and can be connected to computerized databases containing tremendous stores of information on every aspect of human existence.

In effect, life in different areas and sectors is being conducted and arranged via computers, networks, and other modern means of telecommunication, which enable us to overlook geographical limitations and pursue various activities all over the world as if they were being done 'locally.' As mentioned, humankind can now overcome the limitations of geography and time, and also cultural and mental differences. The world is becoming a 'global village' (Macluhan, 1973): The connection between a computer and communication networks will create, within a few years, a universal, global communication network and global databases, supplying maximal variety at minimal cost. More and more networks are being set up, laying the groundwork for different kinds of global systems. For example, we are now on the threshold of a global economic market (Branscomb, 1984).

Global telecommunications systems will also create opportunities for intercultural cooperation, because we will be able to transfer data generated simultaneously all around the world in real time and in an interactive manner, for various utilities and for the benefit of all. Based upon this information, interactions among people from different cultures, people that will never see each other, will take place. Thus, it will become possible to achieve global systems of culture, art, education and entertainment.

Kerr and Hiltz (Kerr and Hiltz, 1982, *Dagan*, 1990) claimed that computerized communication influences not only the way people live and work, but also the way they think, provided this tool's potential is put to good advantage.

Computerized communication also changes the array of human relations. It is a medium that can broaden both the information and the human sources for every active communication user. However, it can also lead to alienation, segregation and distancing of people who work opposite computer screens, by limiting face-to-face encounters and inhibiting the formation of interpersonal relationships.

B. Telecommunications and education

Telecommunications can bring the world to the classroom and free the traditional classroom from its walls; the classroom can become a place for the flow of information within a well-organized study curriculum. It can serve as a very powerful educational tool for nurturing cognitive, work, study and cooperative skills (*Dagan*, 1990).

Rogers (Rogers, 1988 *Dagan*, 1990) argued that the computerized communication system is a functional learning tool; that is, students learn through action. Using this medium, students may be given meaningful assignments whose outcome is meaningful learning. It changes the focus from an educational exercise in learning skills to the performance of interesting and inherently significant tasks. The key words to functional learning, according to Rogers, are: a real assignment, a real goal and real observers.

In their noteworthy research, Kahan and Rial (1985) found that when students want to 'communicate' with an audience of readers (that is, a real goal), for purposes of expressing ideas or conveying information they deem significant (real assignment) to groups of people who are interested in receiving the message (real observers), there is a clear improvement in the way they write.

The introduction of communication networks into the educational system creates the same kind of process that unfolded with the introduction of computers: students and teachers are forced to learn the new technology at the same time; activities revolve around the chance to send and receive a message, while the content of the message is self-explanatory. Herein lies the danger. Rial (1986) claimed that the approach that places the technology at the center of interest is doomed to failure. Meaningful messages are not rendered automatically; they must be planned. The author contends that we have to start with the question of how to achieve the educational goals teachers have set for themselves with the help of the computer network. Rogers (1988) agreed that technology is not an end in itself; it is a means for implementing educational objectives.

In education, telecommunication is a channel for the effective didactic transfer of information and the creation of a link between teachers, students, classrooms, schools, universities and research institutions. International educational networks can have an enormous impact on the generation of new ideas, and foster the exchange of ideas and mutual feedback to the benefit of both sides.

Thus far, telecommunications have entered the educational system mainly in the form of electronic bulletin boards (*Bulletin Board System* - BBS), E-mail and teleconferencing (*Dagan*, 1990). Many areas of the world are conducting studies and trials in primary and high schools, and, already, theoretical feedback exists. Kurshan (1990) has reported that since 1986-87, hundreds of large and small telecommunication projects have been initiated in the classroom.

Kurshan, in her 1988 study, suggested several types of potential telecommunication projects in education:

1. Short-term projects: telecommunications meetings, computer-assisted conferences, informal parent-child activities and training/practice models.
2. Long-term projects: assisted by large centralized databases.

3. Distance education: university instruction via communications systems.

Goldberg (1988) proposes four models for utilizing telecommunication as an educational tool:

1. Study of telecommunications as a separate subject: focus on information, ideas and activities for which we can use telecommunications, and not on the way in which this information is transferred.

2. The computer as an intermediary for dialogue: use of telecommunications by students, individually or in groups, to discuss their learning experiences with an unlimited number of other students, regardless of differences in distance or time. Telecommunication is more effective for this purpose than accepted models of communication, because it can involve a wide number of people and may be conducted either on-line or with delays between communications. The computer is useful only as an intermediary for dialogue structured around dynamic classroom activities, and its contribution is manifested by an increase in student productivity and interest in the material.

3. User-support libraries: banks of homework assignments, examinations, study plans, and so on, transferred as files to an electronic library structured as a bulletin board to enable rapid retrieval. This method is less expensive and more efficient than electronic libraries that are stored in centralized systems.

4. Telecommunication as a research tool: to plan and implement research studies, and to collect, edit and analyze data from participants for purposes of comparison and drawing conclusions.

C. Distance education

Distance education - as a method of learning based upon self study through correspondence, utilizing texts for self instruction, combined with written communication between a student and a teacher located in

different places, a method mainly intended for adult education - has been known already since the eighteenth century (Holmberg, 1986).

The method has been known by various names: home study, independent study, external study. Since 1970, the term 'distance education' has come into widespread use in Britain, Australia, New Zealand and other English-speaking countries. The literature describes it as distance learning, open learning, or distance education, open education, and distance teaching.

Holmberg argues that this lack of clarity and uniformity derives from the model of written distance teaching adopted by the Open University in Britain, and thereafter by other institutions, all of which likewise appropriated the title 'open', because they believed, for some reason, that they were not permitted to use the term 'distance education.' Holmberg himself prefers 'distance education,' as does Feasly (1983), because it covers all forms of learning, at all levels, in which instructors are not present in the classroom for immediate and continuous supervision, but enjoy the planning, instruction and teaching services of a support organization.

Paine (1988) defines 'open learning' as a process that concentrates on access to educational and philosophical opportunities that relate to learning as a consumer need which focuses on student areas of interest.

The term 'distance education' includes the connotations of open learning with the open approach and opportunities for adult learning.

Guri-Rosenblit (1991) of The Open University in Israel uses both terms, claiming that each represents specific attributes.

In this paper I shall use the term 'distance education' as a general one that encompasses everything mentioned above.

Since the 1960's, some universities in Europe, especially in Britain, have established new standards, and have developed new techniques for distance education. Over the last two decades, the number of institutes of higher learning that use various forms of distance learning has grown

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rapidly all over the world. Holmberg (1986) reported that there were six million students that applied for 200 out of 1500 institutions. There exist 23 universities with a full curriculum of distance education and a large number that run a double program: both on-campus and external instruction. Likewise, there are colleges for advanced studies and distance education organizations that teach mainly at the high-school level.

There are several underlying reasons for the upsurge in innovative techniques for distance education as a teaching method that received top priority in the early 1980's. According to Feasly (1983) these include:

1. Technological development. There have been tremendous advances in methods of telecommunication and in the combination of computers and telecommunications over the last 15-20 years. These forwarded innovative teaching methods utilizing modern technological means.

   Dede (1989) claimed that this development was based upon four interactive strategies: miniaturization, standardization, establishment of universal digital codes for the interaction of previously independent technologies, and a decrease in the cost of modems. In addition, the implementation of sophisticated pedagogical functions which require large memories and high power has now become possible because of the steadily decreasing cost of powerful computers and data transfer technologies.

2. Demographic factors. In large countries with heterogeneous populations that are dispersed over broad areas, distance education can generate a new source of study suited to student needs. In the United States, a land of immigrants, where there are large ethnic, language and cultural differences, distance education can provide the range of tools needed to satisfy students of diverse backgrounds and characteristics. Other potential users are adults who want to continue or complete their education but cannot become full-time, on-campus students because of work, family or other pressures.

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There are yet other small, specific populations for whom distance education is suitable: the physically disabled who are confined to their homes, prisoners, members of ethnic or racial minority groups, temporary residents, and, especially, people who live in isolated geographic areas, far from universities. Distance education can also help these students socially.

Another important point in this context is economics. To tap new sources of income, universities (especially in the United States) need to expand their network of students and reach people in their homes. This is particularly true of institutions located in sparsely populated areas with an insufficient number of potential applicants.

The 'consumers' themselves are increasingly demanding distance education, for, as noted, in an era of High-Tech, in which workers are faced with demands for higher education, the chances of success depend upon the level of education. Distance education offers the greatest learning opportunities (with special reference to very large countries, such as the United States, Canada and Australia) with the following advantages (from the standpoint of potential students): those with special needs can more easily find expert teachers; courses can be given in special subjects to students of different orientations; students who are able to learn only visually may find multimedia teaching of great help.

According to Dede (1989), teaching from a distance by telecommunications can help create an electronic community, and turn both very heterogeneous societies into more homogeneous ones, and the entire world into a global village. It can prepare the people of today and the generation of tomorrow for life in a global market and a universal business world environment.

3. Economic forces. The Computer Supported Cooperative Work (CSCW) field was established in the United States to meet the need for teams of experts in fields such as economics, electronics and

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medicine. Telecommunications are used to improve the efficacy of these teams by bridging distances and time.

Dede (1989) argues that this area is likely to become valuable in general education and will generate great interest in cooperative learning.

Generally speaking, the labour market today demands an educated work force. Because of the introduction of innovative equipment and modern technologies to the work site, new skills and training are required.

4. Pedagogical factors. With distance education through telecommunications, encounters between a wider range of students are possible. Moreover, the students themselves have greater opportunities for mutual activities and interaction with each other and with teachers/counselors, compared with the traditional setup. It provides students with the kind of pluralistic experience they will need for life in the global village, preparing them to be the future 'citizens of the world...[it] brings the campus to the world and the world to the campus.' (Sunshine, 1989).

   As an outcome of this synthesis of computers and telecommunications, a new pedagogical field of Technology- Mediated Interactive Learning (T.M.I.L.) is being developed.

   It is noteworthy that as a consequence of the uptrend in distance education, and especially of telecommunications, the myth that distance teaching is principally geared to adults is gradually disintegrating, and young students are beginning to follow this course as well. Daniel (*Paine*, 1989) showed that most students who study by distance education are young people who devote all their time to getting their degree. That is, a reciprocal process is being formulated: innovations in systems and technologies, reducing time and distance, are exerting an effect on the student population which, in turn, is effecting further innovations and developments.

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The distance education system is, therefore, becoming an electronic supplement to the traditional education system, and has a very powerful appeal for the many people who cannot make use of the more accepted methods. There are those who believe that the more projects are initiated for distance education with telecommunications, the less traditional education methods will be practiced.

Nevertheless, despite the many bright possibilities and new channels of communication being opened, studies have proven (Feasly, 1983) that students need support. It is becoming increasingly clear that students who learn from afar require special backup to bolster their motivation. It is very difficult for students to study completely on their own. Independent work opposite the computer can be extremely alienating. Students yearn for human contact, dialogue with teachers, counselors and other students.

Therefore, we cannot eliminate the personal encounter altogether or consider 'pure' distance education. The instructors/teachers who guide the students in their work and evaluate their progress also support them emotionally. The more distance education expands and the more heterogeneous the students, the stronger the need for nontraditional support, advice and management. Therefore, distance education systems and open universities have a flexibility and accessibility that cannot be found in other institutes of higher learning. Besides their lack of acceptance qualifications, they enable students to take temporary breaks in their studies without losing the credits accumulated.

Research Hypotheses

A. Distance education with telecommunications brings higher education home to the students.

B. By linking universities, The Open University and local colleges in Israel via computerized communication, the local colleges will be transformed

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into 'communication campuses' that will bring higher education to the periphery.

C. Distance education through telecommunications enables raising the level of instruction for the periphery - discussions and lectures by senior staff members will reach the student community on television screens, at home or in the college, and enable interactive communication with lecturers, counselors and other students.

D. By shortening geographic distances, the radius covered by the universities will be expanded to encompass remote areas, which can be integrated into the higher education system.

E. Candidates who were not accepted to university will be able to study towards a degree.

F. Distance education technology, in the context of, and in combination with, university-level education of the periphery, will also lead to higher professional training of teachers who will then have a greater impact on their surroundings.

G. Distance education will provide students with new learning experiences.

H. Distance education through telecommunications will upgrade study/teaching levels, impart new tools for thinking, and modernize teaching methods.

I. The communications network will enhance scientific research by enabling access to databases in Israel and abroad.

Distance Education via Telecommunications in Israel

When it came to investigating changes in the field in Israel, it quickly became apparent that the use of telecommunications in distance education and the formulation of multimedia courses are still in the very preliminary stages. In contrast to the diversified projects, trials and courses already developed for telecommunications in universities and colleges in various areas of the world, almost no work in this direction has yet been done in

Israel, and communication networks are not yet sufficiently advanced to match the popularization of the process elsewhere.

Computer communications have just begun to penetrate the formal education system in Israel (school level). The Ministry of Education and Culture, aware of the importance of the issue, has in recent years given top priority to fostering science and technology in the education system. Thanks in particular to Dr. Shoshani (past and present director), who has made excellence in education his number one mission, and has been a driving force in this direction, money and manpower have been diverted to developing computer-assisted communication systems in educational administration and instruction. A nonprofit association for teleprocessing in education has been set up under the aegis of Beit Berl College.

The Information System in Education (ISE) is a new cooperative effort of the Ministry of Education and Culture and the local government, aimed at the integration of information subsystems in education at the administrative level. As part of this program, the Computerized System for School Management (CSSM) project has been established, to manage each school as an independent unit with local and systemic needs, and to interface with the ISEs.[1]

In recognition of the tremendous potential harbored in the synthesis of computer communications and education (see Introduction), and in light of the great number of computers already operating in educational institutions, which will ease the progression to higher stages in computer and computer communications use, the ministry has held discussions to lay down rules and determine courses of action and preliminary work procedures.

Basic operational master plans have been prepared for computerized communication in education. These deal with educational issues and problems of standardization of a communication infrastructure that would allow users to link up to data and e-mail systems and retrieve data from

1 For additional information, see entry no. 5 in the bibliography.

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databases, including those of the ministry, local authorities, research institutes and universities.

Because the present work focuses on higher education, projects underway in the formal education system will not be discussed further. The information noted here was included to show that the issue is being handled at the government level and that the country is providing answers and allocating resources to set the proper forces in motion.[2]

Distance Education in the System of Higher Education in Israel

The Open University is an institute of higher learning based solely on distance education. In light of the large amount of literature and information on projects and trials in distance education worldwide, it was expected that the multimedia system of the Open University would be well developed, with at least several courses already being offered through telecommunications. But this did not prove to be the case.

The Open University is currently using the following electronic means:

1. Enrichment films, one-day seminars for broadcast on television, and an array of seminars in auditoriums that are intended to help students get updated, meet lecturers and see unwritten material.

   These seminars, which are particularly interesting and successful, and other tours and encounters, are filmed on videotape and may be shown on television; they are also sent as accompanying material to students.

2. The course 'Algorithms and Graph Theory' has been designed as a video production. Instead of the standard written format, the lecturer presents a series of filmed lectures, which are then sent to students, accompanied by a study manual and workbook. The course can also be broadcast on cable television for student home viewing on their own time, or screened in the classroom.

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2 For additional information, see entry no. 6 in the bibliography.

3. The course 'World of Chemistry,' produced in the United States by the staff members and the U.S. Council for Distance Education, has been purchased and translated into Hebrew by The Open University. It consists of 24 brief instruction films on different areas in chemistry. The course is broadcast in Israel on Educational Television. It, too, comes with a study manual and workbook. Several other such courses have been similarly purchased and translated.

4. The series 'The Marketing World' on advertising, public relations and marketing was prepared as a videotape and is of sufficient high quality for broadcast on television (telecommunications).

5. Cable television: The Open University is at present developing a targeted teaching system for cable television. The law stipulates that the cable companies must set aside a special channel for The Open University in every district, and the university, in turn, must broadcast at least two hours of original programming daily. A different area (social sciences, natural sciences, humanities, and so on) is covered each day. The same two-hour program is broadcast, on the same channel, four times daily, for a total of eight hours, as follows:

06:00 - 08:00	Morning, for early risers
08:00 - 10:00	Morning, for homemakers
18:00 - 20:00	Evening, for high school students
22:00 - 24:00	Nighttime, for the working population

The Broadcasting Unit of The Open University is responsible for meeting this schedule. Today, the general public and students can enjoy enrichment programs related to university courses and series purchased and translated from educational programming companies all over the world.

The issue of cable broadcasting is at the development and testing stage, and production is starting on new, original programs, as part of the trend toward enhancement of courses already available. These include a series on architecture and museums in Israel; a series on classical Greek and Roman

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art has already been completed. These broadcasts are in addition to those on Educational Television.

Other Activities in Higher Education in Israel

1. The Sapir College of the Negev in Sderot, under the aegis of Ben Gurion University, runs a computer communications project in education.

   The College and The Open University have agreed to:

   a. Hold several advanced university courses across the country while assisting students with the college's e-mail system; the College of the Negev will be responsible for training lecturers of The Open University in implementing the project.

   b. Translate and publish the series of articles on the applications of computer communications in education which appeared in *The Computing Teacher*; an instruction manual on data in Israel is in preparation.

   Similarly, the Training Center of the college has formulated several courses dealing with educational, communal and commercial applications of computerized communications and data. These courses, together with the services offered by the college, constitute part of a package intended for schools, national institutions, local authorities and settlements that want to enter the field. The College of the Negev has a Computer Department. This indicates that an infrastructure exists for computerized communications.

2. The 'North Star' project is a computerized communications network between schools of the Galilee district and M.G.L., an institute for applied research in agriculture. Although the latter is not an educational facility, it has presented a project proposal to the Ministry of Education and Culture, to operate a computerized network linking the schools with M.G.L. and M.G.L. with data systems in Israel and abroad. The objective of the project is to have the 'biological workstation' introduced to biology studies in Israel, for

the professional enhancement of biology teachers and teacher and student enrichment in the sciences. The long-term goal is student-teacher interaction for residents of small cities, development towns, settlements and kibbutzim along the Lebanese border.

I support the project's recommendations and believe its unique structure for furthering teacher education is a good one. It is applicable also for teachers of higher education and as a guide for those studying towards a B.Ed degree. It can serve as a model for the construction of learning centers in higher education via computerized communications. The 'North Star' project is a completely new effort on a global standard.

3. Tel Hai College runs a school for gifted and talented students, soon to be integrated in the M.G.L. project via students' home computers. Each student at the college may also participate in courses, at The Open University, that are transmitted to the college. In this manner, students can accumulate credits and, in effect, be counted among the student body of Haifa University (an interesting and unique idea).

Discussion

The purpose of the present work was, as noted, to determine if, and how, it is possible, using a combination of distance education and telecommunications, to offer higher learning to the population at the periphery. The latter consists of diversified, heterogeneous groups who live in remote areas far from central university campuses, or who do not meet university admissions criteria, yet are interested in furthering their studies.

The basic a priori assumption of this work was that there already exists a setup for distance education via telecommunications in the higher education system in Israel, whose development and expansion, together with the integration of the universities and local colleges within the network, would make it possible to broaden the adult student population of the country.

The findings of the study indicate, however, that in comparison to the rest of the world, almost nothing has been done in the field of distance education via telecommunications in Israel.* Moreover, there exists no suitable infrastructure for its operation. The Open University as an academic institute geared solely to distance education continues to work according to traditional methods, in writing. Except for preliminary developments in the transmission of courses on cable television, little use has been made of telecommunications for education.

The considerations which weigh against the development of a telecommunications system at The Open University are mainly economic. The Open University is a financially independent institution, and in the absence of a suitable communications infrastructure, a very large financial investment is necessary. Therefore, the university prefers to turn its attention to the formulation and design of new courses - not an inexpensive project in itself. Preparation of an infrastructure for telecommunications would require decisions at the government level, and the monetary outlay would also have to come from the government, or other public institutions.

Therefore, we may well ask: Is the development of this kind of network worthwhile in Israel? Is it necessary? What are the pros and cons?

The following presentation of the advantages and disadvantages of distance education with telecommunications in Israel will also cover the issues raised in this study.

Advantages of Distance Education with Telecommunications

1. Student absorption is a serious problem on university campuses. Besides limited physical space, there is a clear trend toward strict screening procedures and high admission cutoffs that are based on two criteria: high matriculation average and a high score on the psychometric

* The study was processed in 1991.

entrance examination. Not only high-demand faculties and departments such as law, medicine, and psychology, where competition is fierce, but even the less popular ones, turn down students who fail to meet either of these criteria. Thus, by reinforcing the range of academic studies at the local colleges along the lines of open acceptance, as practiced at The Open University, and by using computer communications, which effectively turn them into 'campuses,' the academic student population will expand. Today's growing number of high school graduates on the one hand, and the increasing demand in the job market for academic skills and professions on the other, is raising public pressure on the universities to accept more students. The local colleges, which are seeking academic recognition, can help meet this demand.

2. A telecommunications network for distance education will upgrade and diversify both the courses offered by the local colleges and their teaching staffs. Professors and senior lecturers are usually unwilling to travel to remote institutions; using multimedia reviewed at work, these lecturers (from the patron universities or others) can be 'brought' to the periphery and to the smaller colleges.

3. Those local colleges located at close traveling distance to surrounding settlements (kibbutzim, moshavim, development towns and even small cities) can become communication-oriented centers of learning, also supplying the support services that students need. They could be equipped as telecommunication centers, remaining accessible for most of the day, especially afternoons and evenings. A uniform rate for computer usage would be set in order to accommodate students who are unable to purchase personal equipment, thereby solving the problem of student expenses discussed above, while establishing a policy of equal opportunity.

4. Therefore, the colleges will be able to grant bachelor's degrees to all those who seek them and to those who fall within the bounds of 'good potential' for higher education, much like the community colleges in the United States. The fact that the urban population is increasingly turning

to the colleges indicates a growing interest in college studies in all sectors, apparently as a consequence of the colleges' ability to offer an academic course of study.

5. As a result of the above, even people who did not matriculate, as well as students at The Open University and the colleges who cannot study on campus for the reasons outlined here, will be able to acquire a higher education. In this manner, the student population can be expanded to the periphery.

   Telecommunications for distant education will shorten distances and the time needed to get a degree.

6. Distance education with telecommunications will cut costs. It is the cheapest method for universities, because it saves space, buildings, and classrooms (except for a small number or halls for group encounters and discussions), teaching staff and maintenance. It also mandates a lower development budget, for the fewer students on campus, the fewer structures, teachers and auxiliary staff needed at hand. The money thus saved can be channeled into the formulation and design of courses and study materials, which, according to the literature, are themselves very expensive (cost of developing one course at The Open University: $150,000).

7. Distance education is economical and cost-effective. Although a large initial investment is needed to develop the courses, the more students who take them, the lower their cost. Levzion (1991) has noted that at The Open University, after a base number of students (about 20,000 registered annually), tuition covers both direct costs and administrative overhead for each student. (Thus, tuition is 0-5% lower here than at other universities.)

8. Learning by distance/open education is an intellectual challenge that demands good independent study habits and skills, and strong motivation. These skills, once cultivated, will, in turn, undoubtedly influence the students' personal development and change their ways of thinking. To learn by telecommunications means to think differently.

Guri-Rosenblit (1990) has stated that distance education is aimed at encouraging students to think critically and learn independently. From this point of view, students at The Open University attain an autonomy that characterizes independent learning. Winter and Cameron, in Australia, found that students who learn on their own, with the help of independent study tools, make more use of sources of information and material in the literature than regular students.

9. From the pedagogical perspective, The Open University (Levzion, 1991; Guri-Rosenblit, 1990) claims that its level of instruction is higher because its courses, designed by the top researchers in the field in Israel, are of better quality. Thus, we can expect a higher level of academic study and teaching.

10. Teaching through telecommunications enables interactive learning (the research literature has placed much emphasis on the importance of interactivity in a learning process) also in higher education. Teaching with telecommunications makes it easier to arrange a better, more concentrated system of instruction for each student, a factor that becomes increasingly important as the student body grows, and facilitates feedback which is critical to distance education. With telecommunications, distance education can offer inter- disciplinary courses with supervision and control of course quality. This kind of support system is especially important for the weaker populations (compare the 'Kalanit' Project).

11. Distance education with telecommunications, if integrated with the colleges, will enable the teaching staff to achieve a higher academic level, linking seminaries, pedagogical colleges and research institutes. It will be of great help in instilling new methods of instruction for those aspiring to a B.Ed. degree, because it will foster new ideas, and work and thought habits. In this manner, it will raise the level of both teaching and teachers in Israel, and link seminaries, pedagogical colleges and research institutes.

12. Cooperation between seminaries and universities will become possible, while the connection between researchers and field workers, which is very poor in education, will improve. Today, researchers study issues of practical relevance to education, but their findings fail to reach the teachers themselves who have little or no access to them.

13. Distance education system, utilizing multimedia, will also be able to assist with the absorbtion of Olim - both with or without academic degrees - who wish to review and update their knowledge. Multimedia is an excellent means of offering applicable demonstrations of innovations in their fields of interest.

14. A communications system will lead to cooperation between staff and universities in different areas of the country and the world. The effect of such interinstitutional cooperation will be a significant expansion of scientific research, and greater exchange of information on a national and international basis (Dede, 1989).

Disadvantages of Distance Education with Telecommunications

Despite these reasons supporting the establishment of a distance education network with telecommunications, when it comes to the nitty gritty of development, maintenance, and monetary investment, the question is inevitable: Is there a real need for this kind of teaching? Does the input justify the output? What about needs, objectives and the cost benefit ratio? Owing to the absence of appropriate analytical tools, I will make due with several general conclusions, with an emphasis on these problems.

1. Geography. In the United States, Canada, Alaska or Australia, distance education may be a mandatory product of the need to cope with enormous physical distances. Israel, however, is a small country, and traveling time from almost any settlement to a university campus is only 60-90 minutes. This, of course, does not take into account people's psychological perception of distance, which is relative to the diminutive

size of the country. In other words, most people in Israel find one hour's travel time excessive.

2. Distance and cost. When Israel's geographic size is considered in relation to the cost of setting up a communications network, the financial investment seems too high regarding the expected return. Some kind of communications network is needed, but certainly not on such a sophisticated scale as a satellite.

3. Field of study. A major inhibitory factor is the unsuitability of distance education for every area of study or every type of requisite activity of university curriculums in Israel. This is especially true for law, medicine, nursing and social work, engineering and architecture. Not every profession is adaptable to distance education with telecommunications.

4. Postgraduate degrees. Distance education is at present inappropriate for degrees higher than a B.A., because it cannot fulfill all the criteria of postgraduate studies.

5. Pedagogy. Distance education, with or without telecommunications, offers high-quality instruction. It is not, however, the perfect alternative to the traditional classroom. The human element - the connection with teachers, lecturers and counselors, and face-to-face encounters with both the teaching staff and other students - remains very important. Teachers also impart values by the force of their personality and behavior, and these, too, are lost with communications technology. Feasly (1983) discussed diminishing human interaction when machines replace people.

6. Student needs. Distance education is not suitable for everyone, for it demands very high self-discipline, a strong will to learn, and the ability to study on one's own. Many students need a more supportive study environment.

7. Student costs. Not everyone can meet the cost of home communications equipment, even though prices continue to fall as computer use expands and penetrates every walk of life. There is also a problem of expenses incurred by telephone line use; here, too, however, the more

sophisticated the system becomes, the cheaper it will be to both operate and use.

8. Infrastructure costs. The cost of planning and setting up an appropriate infrastructure for the communications system should be investigated in relation to national priorities. It is also noteworthy that the cost of broadcasting is very high, so courses must be planned with both cost and method of transmission in mind.

The Media Response to Various Activities

Table 1 is a comparative outline of the degree to which multimedia meets the needs of various study activities of the universities.

The table shows that various needs and activities are not met within the framework of distance education through telecommunications, or are only partly met. It should also be mentioned that even for seminars, students are required to see counselors, and there is a need for practical trials in different areas.

Teaching functions and needs of higher education	**Conventional teaching in a regular University**	**Open University/ common methods/ radio, TV, print**	**Electronic bulletin board**	**E-mail**	**Computer assisted conference**
Frontal lecture/ lesson - transfer of information	+	+			
Transfer of information	+	+	-	+	+
Inter-active teaching	+	+	-	-	
Seminar/ exercise	+	-	-	-	+
Workshop	+	partial	-	-	partial
Video-lab social sciences, education tours	+	partial	-	-	-

Teaching functions and needs of higher education	Conventional teaching in a regular University	Open University/ common methods/ radio, TV, print	Electronic bulletin board	E-mail	Computer assisted conference
Geography *	+	according to open University	-	-	-
Museums *	+	according to open University	-	-	-
Archaeology *	+	-	-	-	-
Various types of guidance/ instructing*	+	-	-	-	-
Trial Labs ***	+	according to open University	-	-	-
Life sciences/ psychology	+				
Computer activity/ computer labs	+		+	+	+
Libraries	+	-	+		+
Databases	+		+	+	+
Law	+	-			
Medicine	+	-			

* Filmed study tours may be shown

** Filmed study tours may be shown; no personal experiences

*** Filmed experiment may be demonstrated; no personal experiences

Conclusion and Recommendations

This paper presents the considerations for and against the establishment of a telecommunications network for distance education. The problems and questions are very weighty and discussions on a very senior/national level are necessary, in cooperation with the Council for Higher Education and university heads.

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Apparently, the investment necessary is very high relative to output, and from the aspect of cost-distance, there is no real need for this kind of instruction. However, it is possible that on a social-national plane, distance education with telecommunications could play an important role in imparting higher education to the population at the periphery, expanding Israel's system of higher education, and in raising the level of its manpower resources. In a nation that focuses on scientific research and development, and which strives for excellence in education, national considerations should be the decisive factor. The Ministry of Education and Culture has already voiced its opinion on the importance of introducing computerized communications to the education system, and is actively involved in formulating a policy and working plan. In this light, discussion on mobilizing a network for distance education should also be conducted on a national level, with careful analysis of costs and budgets and appropriate tools. Further study of national needs using suitable methodological means is warranted (empirical research has not yet been conducted in this field).

In conclusion, I recommend the development of databases in universities and research institutes, in Israel, as a step towards the establishment of a telecommunications linking institutions in Israel and abroad. This is necessary to improve the level of instruction and learning, and as part of this system, it would be preferable to set up an electronic library network.

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The Influence of Mass Media on the Family - An Explanatory Model

Rina Cohen

Life in an "Electric" (Electronic) Environment

'When a person lives in an 'electric' environment, his nature changes and his personal identity merges with that of the collective. He becomes a "Collective Person." Collective Person is a phenomenon of the speed of electricity, not of physical quantities. The Collective Person was first identified in the radio age, but he was created, unnoticed, along with the electric telegraph'.[1]

The family and the mass media are both systems and, as such, their nature and functions can be expressed by the systems theory. Moreover, as they are both subsystems of one greater economic-social-cultural system, they have mutual interactions that can be explained and described by means of the systems theory and the cybernetic model.

Systems, in general, operate on an ideological and conceptual basis, within frameworks and processes; the concepts determine the goals, and the processes determine the means toward the goals. The ideology, concepts, goals, and processes which are common and current in modern, Western society are described, detailed, and explained through literature in general, and through sociological and psychological literature concerning the systems of family and communication in particular, during the last two decades. A comprehensive and exhaustive description can be found in Topler's excellent book, *Power Shift*, and in Paul Candy's book, *Toward the Twenty-first Century*.

In this paper I will attempt to briefly describe the characteristics of these two subsystems - that of the family and that of the media - and of their mutual influence. I will refer to a limited number of points of influence, while relying on researches and findings, the majority of which relate to American society, and the minority to the Israeli society.

Baselines of the Model

In order to reveal the leading motifs of modern Western society, and to identify and recognize the way they are differently expressed in the family institution and the mass media system, I would like to propose a model by which it is possible, in my opinion, to characterize systems and to differentiate between them both on the macro and micro levels.

The proposed model is based on parameters measured over a continuum:

The parameters are:

1. Quantity little---------much
2. Speed zero----------infinity
3. Distance near----------far
4. Location periphery-------center
5. Volume limited--------expansive

Modern society is characterized as one of 'profusion.' This profusion exists in all systems of society, and is found in the plenitude of institutions, the plenty of products and production, the multiplicity of occupations, of knowledge, of opportunities, of opinions, positions, and ideas. Moreover, this profusion creates a dynamic which leads to great rates of change. The parameters of periphery and center, distance and nearness, place the individual at the center of society and emphasize his needs, abilities, and desires, while expecting society to supply these needs and desires. At the same time, a complex game of closeness and detachment is entered into by the respective parties, with regard both to themselves and to society. On the one hand, each individual

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recognizes the others around him. On the other, a distance is created between individuals; this lessens friendship and increases people's loneliness and sense of isolation.

Modern society is also characterized by self-awareness - the modern consciousness. This consciousness is the manner in which a person thinks about the world, the way he perceives it. It is the yardstick he uses for evaluating reality, both internal and external, and for deciding upon a position with regard to it. Various psychological theories claim that each person, at any given moment, from the day of his birth until his death, is in possession of a world-image. This image of the world includes himself and the world around him, and everything about his functioning and behavior is determined by this world image.[2]

The aspects of this world-picture common to members of a given society and era - above and beyond the personal differences - are determined by the era's consciousness.

Modern Consciousness - A Characteristic Profile

Modern consciousness is characterized by:

1. Rationalism - viewing the world rationally, knowledgeably, intellectually. People have many questions and they search for answers, particularly logical answers. The search for answers leads to the second characteristic.
2. Democratization of Knowledge - Everyone is entitled, and is increasingly becoming able, to study any field and to access any piece of knowledge or source of knowledge which has been discovered or has accumulated. Knowledge, acquiring it and owning it, is actually at the center of modern society's thought and action.
3. Equality - Knowledge and the democratization of knowledge have contributed to raising the value of equality among human beings. Lack of equality is a result of a differential control over resources, while the

accessibility of the current central resource (knowledge) might contribute to the minimization of inequality.

4. Individualism and Subjectivity - These two characteristics are the direct consequence of the three prior ones. The position of knowledge as the key to social advancement, and its accessibility and availability, create a social system built on acquiring knowledge and studying it. This system must, by default, accentuate individualism and promote subjectivity, since the opinions of any one knowledgeable individual are no more significant than those of any other equally knowledgeable one.

These characteristics, though they are quite distinct, together form the strongest influences on all aspects of our lives, especially that of the family.

The Family and Its Problems in Modern Society

The various definitions of the family emphasize three aspects:

* The family as a household
* The family as a basis for identity
* The family as a source or an origin

Chaim Greenberg[3] lists the functions of the family and regards it as responsible for six areas:

Reproduction.

Care of the individual.

Education in the sense of individualization, socialization, and acculturation.

Social control.

Regulation of sex and sexuality in society.

Emotional support for its members.

Throughout history, the family could be viewed as being greatly influenced by social and economic processes. According to Topler,[4] the industrial revolution robbed the family of many of its traditional functions: education

was transferred to the school, care of the elderly reverted to the state, work relocated to the factory. Today, since small units equipped with powerful information technology are capable of carrying out many of the functions of the larger economic society, it has been robbed of many of its historical reasons for existence.

Ultimately, the family has not disappeared, but it has relinquished much responsibility and has become smaller. Its weakness in modern society is linked, according to Albeck,[5] to a number of social phenomena: industrialization and urbanization, secularization, democratization, and the development of individual liberalism.

Hartman[6] elaborates and claims that the problems that face the family in modern society stem from society's attributes:

1. Technology - As a result of which people look for their salvation in the future. Technology promises a better tomorrow, and those who can adapt to the new will eventually be rewarded. Thus, the 'modern' becomes a value in and of itself ('Ring out the old, ring in the new'). There are always bold new beginnings that efface the perception of the past. Memory weakens. Any sense of continuity or process means an attempt to build on the old. Instead, technology presents new fashions, new beginnings, and a sense of time detached from the past. The past is perceived as obsolete and, as a result, the family's center changes from the parent to the child. The child brings tidings of the future. This change is a burden on the children themselves, since parents tend to act on the principle: whatever I didn't have, my children will.
2. Revolutionary Universalism - Universalism accuses the family of parochialism and of determining principles. Loyalty to the family lessens the significance of the individual in the wider circle of humanity. The family is anachronistic. The answer lies in the future, and therefore anything connected to the past opposes revolution. Therefore, the roots of the family institution are called into question.

3. Pessimism and Hopelessness - (seemingly the opposite of 2). The addiction to sects and groups that stress the search for one's 'self.' Despair also disrupts the family institution.

4. Fanatic Individualism - The tendency to self-analysis is, in fact, a dive of infinite depth. Once all meaning stems from the person himself, the family becomes an insufferable burden. It is, in fact, nothing but an illusion.

Topler[7] offers an additional explanation for the problems that face the modern family: 'Every system must have some correlation between the means of producing wealth and the reins of power. That is, there must be a correlation between the system that produces wealth and the system of authority. Mass production, mass consumption, and mass media lead inevitably to a like system of authority: `mass democracy' - this system has taken root in every social organization. Its influence upon the family system is far-ranging.'

Albeck refers to four basic parameters proposed by Glaser and Naura for examining the structure of the family:[8]

* The goal which the family must accomplish.
* Communication within and without the family.
* Power and authority - within and without.
* The effective and emotional structure.

A healthy family is characterized, in their opinion, by a clear power hierarchy, a clear parental coalition, clearly defined participation by the children, cooperation, a high level of individualization and autonomy, open expressions of affect, and the ability to adapt to change.

Albeck also quotes Beckley,[9] and counts among the attributes of the healthy family the fact of communication outside the family - a continuous flow of information and experience into the family, and its ability to bear change and adapt to it.

These characteristics of the healthy family in modern society arise from the system of goals and challenges within which it functions and to which it must answer.

The proposed model can clarify the place of the family in society and the processes which go on within it.

Is the Family Disappearing? Yes and No

According to Everdon and Neisbitt,[10] there is no dominant family model in modern Western society. The traditional family - housewife, working husband, and children - now represents only a small percentage of all families in developed countries. There are all manner of variations upon the ordinary nuclear family: married couples with children, adoptive families, single parents, combined families, multi-generational families, grandparental families, etc. We are, therefore, witnesses to a multiplication of family frameworks and to rapid changes from one framework to another: marriage, divorce, remarriage, etc.

The good news for the family is, according to Everdon and Neisbitt, that 'it is now clear to all that the family as an institution is not about to disappear.' People need connection and communication, and will continue to seek them, but, as a result of the legitimization of subjectivity, the search will result and has resulted in the creation of a multiplicity of frameworks and an alteration in attachments between and within family frameworks.

Moreover, there has been a change in the structure within the family - from an established, orderly hierarchy to a more egalitarian and flexible structure. The division of roles between the sexes is constantly in flux, and the gap between the adults' and children's generations has lessened. The family structure is moving along the axis of rigidity-flexibility in the direction of flexibility, and along the axis of autocracy-democracy in the direction of democracy. These are, in essence, the general societal processes expressed in the family framework.

Findings from the end of the 1980's show that the family is slowly, but surely, returning to center-stage, with extra-familial frameworks taking their places on the periphery. 'In spite of all the pressures, the preference of people for family life is clear,' says sociologist John R. Clay of the department of recreational studies at the University of Illinois. 'Eating dinner together is one of the absolute, decisive signs of the cohesiveness of the family.'[11]

In addition, there is a renewed upswing in the birthrate, and we find increasing numbers of work places trying to offer workable solutions for the parental needs of their employees without harming their professional rights and status, while many workers are choosing to work from home. 'Working at home is the dream of the 1990s,' says Bernadette Grey, editor of the journal *Computers for the Home Office*.[12] Studies of telecommunications by Reis and Reis, carried out in conjunction with Virginian congressman William Haroll, found that 'the productivity of people working at home is between 10% and 20% greater than that of office workers.'[13]

The great, seemingly unbridgeable divide between work and family and between work place and home, which persisted for many years, is beginning to disappear. The clear, sharp boundaries between work and the family are becoming fuzzy and the two systems are beginning to overlap. This is noticeable in the relations between the family system and the educational school system. Involvement on the part of, and interference by parents, are phenomena that indicate a lessening of distance, a fuzzing of boundaries, and a mutual intrusion of each system into the other, while opening various dialogues between closeness and distance, and between authorities and those subject to them.

All of the processes that lead to these phenomena are closely linked to communications in general, and to the mass media in particular.

The Media - Contents, Connection, and Context

People in the field tend to place the emphasis on the location of connections and communications and their influence on the family and social systems.

The central questions on the issue of the media's influence upon the family are:

a. How are the connection and the communication within the family created?

b. What is expressed through that connection - feelings, thoughts, opinions, positions, expectations, etc.

c. What is the role of connection within the family?

The central influence of the mass media upon the family, and that of television in particular, is regarded by Postman as a phenomenon he has labeled 'Loss of Childhood.' Postman perceives television as the central and most significant factor in changing the image of childhood, in the loss of innocence, and in the presence of various social illnesses in young children.

Postman claims (and all of us have seen evidence of this) that it is now difficult to distinguish between the behavior, language, positions, and desires - and even the outward appearance - of adults and children; this, in his opinion, is an indicator of the loss of childhood. 'The most striking among all of these indications is the fact that the history of childhood has lately become one of the foremost subjects of research. Marshall Macluhan has determined that when any social product becomes outdated, it becomes an object of nostalgia and study. Seemingly, as if to validate this view, in the last twenty years, historians and those who engage in social criticism have written a large number of research papers on the history of childhood.[14] The best description of the history of something can be made of a completed event, when an era is about to close, when there is no chance that a new and more significant stage will arise. Historians generally come not to praise, but to bury. In any case, it is easier for them to dissect a corpse than to report on a process of development and continuation.'[15]

In a world of reading and writing, being adult means, among other things, being able to access those of society's secrets that are hidden in artificial symbols. In a world of reading and writing, children must eventually become adults. Printing created the possibility of rendering a person's words or

creations permanent, and changed the dimension of time. However, by a long drawn-out process, it became the first stepping-stone to what has come to be called 'the democratization of knowledge.'

Printing changed the local into a subject for mass communication, and brought the popularization of scientific, social, and other ideas, while creating a new world of symbols. This world of symbols created a new kind of consciousness and necessitated the creation of new abilities and attitudes: there developed a greater ability for conceptual thinking, for clear, continuous, logical expression; there arose a belief in the authority of the written word; and, as a result of all these, individualism and the significance of intellectual abilities gained prominence. The enlightened man and the culture of literacy were invented and/or created.

Whereever the enlightenment was most highly and continuously appreciated, there developed the school; wherever there were schools, there developed the concept of childhood.

The developing communications technology has created three kinds of consequences (quoted by Postman from Einis):[16]

* a change in the structure of interest (what people think)
* a change in the nature of symbols (with what people think)
* a change in the nature of community (within which people think)

Actually, as a result of printing, the image of the educated man was created, and from this was derived the image of the child, and the process of his being raised to adulthood. The connection was, in fact, made between the process of growing up and the process of developing an intellect corresponding to that of a consumer of the printed word, which expressed itself in -

- a strong sense of individuality;
- an ability to remote oneself from the symbols;
- an ability to reach a high level of abstraction;
- an ability to defer satisfaction;
- a high level of self-discipline.

Children were therefore required to develop concentration, moderation, and calm.

The development of school culture broke the 'monopoly of knowledge.' It gave the broader society access to religious, political, and academic secrets. But the process of acquiring knowledge created differences between adults and children. Adults possessed important information, but children were exposed to it only through a gradual, drawn-out growth process until they reached adulthood.

The Graphic-Visual Revolution

In modern cultural society, through the mass media and communications, information is a commodity of international importance. The invention of the telegraph began the process whereby control of information was taken away from the home and the school. The media changed the sort of information that children had access to, its nature and quantity, its gradualness, and the contexts within which it was possible for it to be examined.

At the same time, there was a change in the encoding of the information. There occurred what has been called the 'graphic revolution' - information is transmitted not only by words and symbols, but also by pictures. Looking at pictures does not require much skill. As Postman notes, 'we have not yet heard of mental difficulties in watching television.'

Television erases the line dividing adults from children in three ways, which are connected to the fact that it is equally available to all:

* There is (almost) no need for study to understand what is aired.
* It makes no challenging demands upon thought or behavior.
* It makes no distinctions between audience categories.

Television is a technology open to all, and it has no physical, economic, or cognitive limitations. The new communications environment is continuing to expand and simultaneously provides everyone with the very same information. It does not allow for the keeping of secrets; without secrets,

childhood cannot, of course, exist.[17] Television is an equal-access medium - children and adults, men and women consume whatever television broadcasts, and the choice is theirs as to which programs they will consume. In simple language, it is equally accessible to everyone.

Television does not only transmit information; it has an important function in creating information and developing a desire for information, news, and coverage. The electronic communications media push education, which is based on reading and writing, to the periphery of the culture, and take its place on center stage. 'When the symbolic arena within which a person grows changes in form and content, and changes in particular in such a way that it no longer requires a distinction between the sensitivities of the child and those of the adult, the two stages of life merge into one.'[18]

The television medium thus operates on two planes: on the one hand, it influences reality, as we have described, and on the other hand, it reflects it. Television tries to reflect values and styles that are accepted by society, and in this sense, the media has far-reaching influences on society and the family.

The Family and the Media - Mutual Interactions

The media establishment both creates and reflects parental relations within the family. The most important event in the creation of the modern family, according to Aries,[19] was the invention and expansion of formal schooling. Society's demand that children receive years of formal education created a new relationship between parents and their children. The expectations and responsibilities of parents became more comprehensive and more serious, as they began to act as their childrens' guards, supervisors, guardians, tutors, disciplinarians, and arbiters of taste and propriety. The family as an educational institution began with printing, not just because it was expected to ensure that children attended school, but also because it provided complementary education at home.

It can be inferred from this that, thanks to the press and schools, adults found themselves in an unprecedented supervisory position over the symbolic environment of youth.

When the communications environments changed, as a result of the introduction of the mass media, the family lost its control over the youth's information environment, and its structure and authority were also weakened. The media restricted the family's functions in forming the values and sensitivities of the young.

From data of the Office of Statistics in Israel, one finds a steady and consistent increase in the purchase of television sets since 1989. Until then, the percentage of homes with televisions had remained steady at about 93%. The rise in consumption, which, in 1993, reached 260,000 sets, can be explained by the purchase of a second or even a third set for the same household. From these statistics it appears that, in the vast majority of homes in Israel, there is at least one television.

Another phenomenon common to all families is the purchase of daily newspapers, which is constantly on the rise, and the purchase of home and portable radios, which have, in most cases, become personal items for each member of the family.

What is the significance of these, and what are their effects on the family?

The structure of the media, as a product and a producer of modernity and modern needs, influences the family, and creates tensions between the desire to change the family system to suit modern consciousness and needs, and the desire to preserve it as it is, so that it may remain a place of refuge from the negative sides of modern life.

Societies pervaded by modern consciousness often view the family as superfluous, a burden, or as a restrictive and limiting institution, since it is impossible to bridge family obligations and the needs and desires of the individual. The family and the relationships within it are not generally seen as a measure of self-actualization. Individualism and subjectivity are not partners with family-life. There is a contradiction, at least on the surface,

between family obligations and the resources needed to fulfill them on the one hand, and the rights of the individual and his needs for self-realization on the other.

Individualism, subjectivity, and rationalism, the characteristics of modern consciousness, get continuous expression in the media, and they do not support family motifs such as collectivity, solidarity, emotionality, and lack of tolerance for anything perceived as a threat.

The media deals with the other and primarily projects the different, the unusual, the disturbing, and the disturbed, in all areas and on all subjects - including in movies (feature, documentary, and scientific) about the family. The basis of the family's existence is routine and norms. Differences, changes, and crises are threats to the family.

Disturbances can be openings to refreshing change and to renewal of the family institution, but they are not always so.

The Influence of the Media on Relationships Within the Family

The typical nuclear family has three types of relationships: between the couple, between parents and children, and between siblings.

The media deals aplenty with relationships between couples, examining them from all angles and investigating their roots. In the process, it raises alternatives that cast doubt on the classic form of being a couple and cause people to pin too many unrealistic hopes and expectations on the couple relationship.

As to pairity, the media stresses three main motifs which set difficult challenges before couples: equality between the sexes; equal division of labor between the sexes; and the motif of love and romance. The media, through its manner of presentation, often raises false hopes and expectations that shatter when confronted by the complexities of day-to-day reality.

According to the model I have proposed, one can stress that in the family system pertaining to a print society, there was a significant gap between adults, who were knowledgeable, and children, who were ignorant.

When the communications environment changed with the introduction of the mass media, the family lost its control over young people's information environment, and its structure and authority were thereby weakened - that is, the media contributed to reducing the differences and distance between adults and children. The media contributed both to greater equality within the family and to reducing its function in forming the values and sensitivities of the young.

The availability of the media and its accessibility to all members of the family increases equality and decreases distance. The media, as a source of knowledge and information which is open and accessible to all, gives force to the status of each individual in the family and gives him power. Studies and surveys show that the cauldrons of knowledge and information, by means of mass communications, play a central role in the life of the family, and that time is allocated for this purpose.

It is not for naught that the media - the cinema, television, and newspapers - are called alternative schools. We are daily witnesses to the multiplication of alternatives that the media offers the family. Take, for example, a fact that has already been mentioned: the purchase of a second or third television set in the same household in order to allow the members of the family free choice as to what to watch; studies have yet to be done on the influence of multiple sets upon family cohesiveness.

The Influence upon Family Relationships With Outside Systems

The media radically changes the family's relationships and connections with outside systems. The concepts of boundaries and outside, versus inside, are changing as a result of the existence of the media. The media causes external factors to intrude into the family system. The media brings the far near,

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reduces distances, and places the outside, in all of its connotations, in the center of the family circle.

As a result, the boundaries of the family become increasingly penetrable, and the family system's control over entries and exits is reduced. The concepts of belonging and identity take on a new dimension and break family bounds. A significant proportion of education, design, and entertainment functions are now performed by the media. The dialogue between the family system and the social system in general, and between it and the communications system in particular, has become more complicated and has acquired various, different forms of expression.

Summary

'As our understanding of the development of technology has grown, it becomes clear that new machines only open the door; they don't force us to enter. The acceptance or rejection of an invention, and the degree of understanding of its various implications, if it is in fact accepted, depend on the state of society and on the imaginative ability of its leaders no less than on the nature of the technological product itself.'[20]

Nevertheless, we often find ourselves facing what has been called a 'Frankenstein Syndrome': someone invents a machine for a certain limited purpose; then, after it is built, he discovers - sometimes to his horror, sometimes to his discomfort, but always to his surprise - that it has become imbued with its own ideas and that it has the capability, not just to change his habits, but to change his habits of thought, and - as a result - to change his way of life and his self-concept and concept of society. By means of this view, one can understand and analyze the mutual interactions between the mass communications-and family systems.

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Endnotes:

1. Neil Postman (1986). *Loss of Childhood.* Sifriat Poalim: 65.
2. See, for example: Thomas Harris. *Games People Play,* Gabi Solomon (1981). *Communication.* Sifriat Poalim.
3. C. Greenberg (1980). 'The Modern Family.' *The Jewish Family In Our Times*: Essays and Studies II. The Cultural Council, Tamid Publishers.
4. A. Topler (1992). *Power Shift.* Sifriat Ma'ariv.
5. S. Albeck. 'The Israeli Family.' *Society and Social Work*: 3. March 1990.
6. D. Hartman (1980). 'Memory and Values: A Halachic Answer to the Crisis in the Modern Family.' *The Jewish Family In Our Times*: Essays and Studies II. The Cultural Council, Tamid Publishers.
7. A. Topler. *Power Shift.*
8. Albeck, ibid.
9. Albeck, ibid.
10. P. Everdon and G. Neisbitt. *Global Trends Among Women*: chap. 8: The Renewal of the Family.
11. Everdon and Neisbitt, ibid.
12. Everdon and Neisbitt, ibid.
13. Everdon and Neisbitt, ibid.
14. For example, Shulamit Shachar's study: *Childhood in the Middle Ages.* Dvir 1990.
15. Neil Postman, *Loss of Childhood*: 16-17.
16. Ibid, loc. cit. 30.
17. Postman, ibid.
18. Postman, ibid.
19. Philip Aries, from Postman, ibid.
20. Postman, ibid.

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Watching Current Events Programs in the Ulpan

*An Introduction to Israeli Society and Culture**

Dalia Hoffshteter

New Goals of Watching News Programs

Within the Ulpan framework, news programs are considered useful either as an additional means for Hebrew language acquisition, or as a source of current events information. This approach is limited and limiting and, in my opinion, does not meet the needs of Olim.

At this stage, the student has already acquired the ability and skills to understand information in Hebrew without having to translate every word or linguistic concept. Since he has been in Israel for some time, he now needs, and wishes, to absorb a wider range of information both about Israeli society and about subjects of current public interest - in order to be a part of the Israeli people and to establish his personal identity by observing the behavior and attitudes of others as compared to his own.

In order to become integrated into his new society, the Oleh has to familiarize himself with the 'reality map' of his new environment. He should know the geographic map of his country, the climate map, and the Israeli social climate. In Israel, knowing the political map is essential. It is necessary to know the codes of behaviour and the norms that prevail in the

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* This is an expanded version of an article which originally appeared in *Nos'ei Hemshech*, 3, Adult Education Division, Ministry of Education and Culture.

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country. Television is a kind of window through which one can see it all and take a 'dry run' without having to commit oneself; one can become familiar with and form conclusions about issues, after which one can go out into the real world equipped with the ability to navigate with the kinds of tools which can facilitate the absorption process.

From all of the above, it would seem that the goals of bringing news and current events programs into the Ulpan should be more comprehensive than the traditional ones; the first and foremost goals should be to provide the tools for meaningful, independent T.V. watching.

These comprehensive goals include:

A. Providing information for adaptation, meaning :

* Getting to know the geographic and climactic maps.
* Getting to know the customs, codes of behavior, and expressions in various situations.
* Getting to know 'The Public Agenda': What is everyone talking about?

B. Deepening the Oleh's sense of social and national belonging by means of:

* Getting to know the principles of democratic media in general, and the Israeli media in particular.
* Getting to know the national agenda.
* Getting to know the political map (right and left wings, coalition, opposition, etc.).
* Getting to know society and its four 'splits' (Arabs-Jews, Ashkenazim-Sepharadim [European origin vs. African origin], Religious-Secular, Right-Left).
* Getting to know the Israeli personages and public figures.
* Becoming acquainted with Jewish and Israeli ceremonies, traditions and customs.

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* Getting to know social norms - ethics and behaviour.
* Getting to know the stereotypes of Israeli society.
* Getting to know Israeli humour and common everyday language.

The Partial Nature of Truth and Reality Presented in Current Events Broadcasts

We have said that television is a 'window' into reality. A 'window' implies transparency, and in fact, news programs, and other programs that document real events, are transparent, or show reality - in the sense that the events are not fictional; these programs do not use actors, scripts, or stages to produce their images. The transparency is expressed by the authenticity that is displayed, by the perfect illusion of reality on the screen. But the word 'window' also implies framing and boundaries - the image on the screen, as much as it resembles reality, is only a fraction of what happens outside, a slice of reality, which has been chosen, edited and framed by people with different (and particular) points of view. It is a segment which is suited to the broadcasting environment and to the television medium, and it assumes preliminary knowledge and common ground necessary for understanding the monitored picture. All these factors dictate the framework and what is in it - by quantity, content and form.

Viewers looking through the television 'window' see a 'picture of reality'- a limited, partial and filtered picture, as we have already noted. But because of the transparency of the window, it seems to be 'reality itself.' This is where the viewer's 'subjective reality' comes into play, fills in the blanks and provides the interpretation, the commentary and the comparison between what is seen on the screen and what the viewer believes to be the 'objective reality.' Since a new Oleh, more than a veteran Israeli, lacks the necessary information for completing the picture and performing the above-mentioned examination and distinction, he is likely to absorb and interpret the messages in a completely subjective fashion, 'and instead of adjusting himself to the text by filling in the blanks with the relevant data, he is likely to adjust the

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text to his world and to his cognitive data.' (Ora Grebelsky, *What's New in the News*, p. 50).

Characteristics of the Western and Israeli Media, and the Need for 'Mediators'

There are two aspects which characterize news programs and television broadcasts:

A. Typical of Israel - The Israeli society is deeply involved with current issues and with the state's political, economic and security problems.

B. Typical of mass media in general - The assumption of a preliminary knowledge of the reviewed issues.

Therefore, without understanding the concepts and the background relevant to current events, and without being familiar with the 'map,' the chances of understanding what is presented on the screen are poor. A teacher's mission, when called upon to process a T.V. news 'text' in class, is to become a mediator.

The Israeli mediation, when regarding an Ulpan class, is very significant. It aims to fill in gaps: to teach linguistic concepts and special codes, to sketch the map in general terms, to indicate the main points, to fill in the unknown while relying on whatever preliminary knowledge the learner has (from other sources, from his culture, and from his experience), and to provide relevant information which might help him understand the news, and the media in general, in the future.

This is the foundation which the student can use in order to understand the information in the news programs and to decipher it more effectively.

It is important to consider television as a source of information (and an excellent one at that!), but one should be aware, and constantly point out the incomplete nature of its reports and the features these reports fail to present. One should try to develop criticism regarding the broadcasted information by complementing it from other sources and by creative thinking.

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News programs in Western countries tend to emphasize negative, unusual aspects and whatever departs from routine. This Western approach holds the notion that news programming should interest and entertain the viewers (and also serve them as civilians, as we shall discuss later), in keeping with the motto, 'the customer is always right.' The media in Eastern Europe, however, had tended to emphasize the 'positive,' the pleasant, and whatever was considered educational and constructive.

The following are a few of the criteria guiding the media in its choice of events worthy of inclusion in the news editions of newspapers and the electronic media (News Value Events):

A. Conflict.

B. Scope - events that affect a great number of people or that occur massively.

C. Surprise - abnormality, events that disrupt routine.

D. Importance - considered to be important to the public.

E. Familiarity - close to the conceptual world of the consumer.

F. Nearness - national or local.

G. Unequivocal events - clear and simple to understand (destruction, death, mass hysteria).

Exercises for Clarifying the Nature of the Media in Democratic Countries

Exercise 1

Stage 1: Group Activity

The students receive pairs of similar news items. In each pair, one item is 'positive' (for example: tree planting) and the other 'negative' (a forest fire); one is severe (deaths) and the other less severe (injuries); one is of an unusual event (child abuse) and the other is of a routine situation (a

supportive family); one is of an event in Africa and the other in the Middle East; etc.

Group A: The group chooses one item (from each pair of items) for inclusion in the News programs in Israel, and explains its choice.

Group B: The group chooses one item (from each pair of items) for inclusion in the News programs in Russia [or the former Soviet Union] and explains its choice.

In the second stage, the students read to the entire class the items they have chosen, and explain the reasons for their choices.

The teacher will forward the (theoretical) criteria for the choice of news items and discuss the differences between the two approaches to the media (the criteria of negative and positive, the need to captivate the audience for profit, the emphasis on the media's role as reporter and public warner, particularly in the political arena, etc.)

Exercise 2

The teacher will show a news summary, pictures only (from any of the news programs: Channel 2, 'Mabat' - news summary, 'Mabat' Headlines, 'Good Morning Israel,' news summary from Russian Television), and then will ask:

- What were the news today? A war in..., a traffic accident, a fire, deaths, demonstrations, threats, the Prime Minister said, a victory...

Afterwards, discussion points are raised:

- Were these all of the events of the past 24 hours all over the world? Were there additional news items in the newspapers (in Hebrew or in the student's native language) and on the radio?
- What news items were there? Why were they not broadcast on television? (Constraints of time and space, different target populations, and a more visual, experimental presentation on television, as opposed to more space, more time to skim, skip, and concentrate on particular items with the newspaper, etc.) Afterwards, the teacher would point out the

news editors' need to filter and reduce the number of events they report (these become 'the news'), and find the criteria that will result in events being slotted into television news programs (as well as those on the radio and in the newspapers).

- What is considered important in Israel? In Russia?
- What is missing in the news in Israel? (Positive items, items on other countries, items about certain segments of the population, events which seem important to the students but not to those with control over the media.) The teacher can then proceed to a discussion of the nature of Western news compared to that in Eastern Europe, during the Communist dictatorship and in the present, and the reasons for these differences.

Exercise 3

In order to emphasize the incomplete nature, selective editing, and 'distortion' of the reality presented in the media:

- The teacher chooses a program or particular item from the news.
- The teacher shows only a portion of it in class. For example, from an incident in the territories (Judea and Samaria), he brings only the reactions of the soldiers involved. Or, a report on Olim in a particular village or town, that depicts only the opinions of Israelis, or only those of the authorities, or only those of successful Olim. In each of the examples, information is missing: in the first, the reason for the soldiers' behavior, in the second, the opinions of the Olim regarding their situation.

For discussion:

- What did we see and hear? Whom did we hear? What didn't we see or hear? What is missing from the program/segment?

The exercise is meant to demonstrate the possibility of showing a partial reality on television - intentionally or unintentionally. Therefore, it is necessary to check what is missing and why the entire story was not presented.

In the discussion, it is worth considering the possible reasons for partial presentation of events - limited time, military censorship, social considerations, drama or provocative aim which catch the attention of the viewer (as opposed to long speeches which put him to sleep...), lack of a camera at a given location, editing decisions, etc. It is important not to give legitimacy only to claims of tendentiousness and subjectivity.

To open the discussion, it is possible to choose a program which presents strikingly inadequate or tendentious information.

The teacher then asks the students what information they have been given, and their opinions of the situation reported.

One can assume that they will ask questions, raise objections, or express agreement over the issue and the way it was presented, at which point the teacher should ask the students what, in their opinion, is the full picture - according to what they already know and according to what they guess, or expect, in such a situation.

For discussion:

- What are the possible reasons for the inadequacy or partiality of the program we have seen?

The Relationship Between the Establishment and the Media in the Democratic Society

When dealing with news and current events, we must be aware of the significant differences between the democratic media and to that which the students were exposed in their countries of origin (at least until recently). Understanding these differences can help the teacher understand how the Oleh is likely to relate to the information in the official media, particularly information which is transmitted directly and obviously from official government sources.

In every society, the media is understood to be a source of power, and the political establishment wishes to control, limit and use it for its own

purposes. Nevertheless, in democratic countries, the political establishment recognizes the right of the public to receive information ('The Public's Right to Know'). Freedom of expression is one of the basic freedoms of society, and the media and its relationship to the government in democratic nations is based on this freedom. In totalitarian states, by contrast, the citizens are not considered mature or rational enough to assess for themselves the information received from the media, thus the government itself takes on this responsibility: the political establishment decides what content to include, how it will be presented, and who shall present it. The media are an arm of the establishment and serve it exclusively. In the words of Yariv Ben Eliezer (in his book The Seventh State), '[In democratic countries like Israel] the government recognizes the right of the press to receive information and to publish it, and the media recognizes the existence of subjects and areas which require it to use judgement and social responsibility (infringement of individual rights, individual privacy, and common social interests). The main controls over the media come from public opinion, and less so from the operation of law or official restraints. Serious infringements are dealt with by law.' In other words, the media of democratic states exercises self-restraint, a restraint the extent and nature of which are linked to changing social norms.

Within the recent five years, the nature of the media in Russia and the former communist states has been changed, but it should be remembered that Olim are a product of traditional Soviet society, and that the change is not yet all that clear-cut as far as they are concerned. As in other areas of life, they suffered a 'shake-up' even before arriving in Israel. When hearing or reading the news in Russia they were no longer sure which news they were receiving - the traditional version or the new democratic one. The confusion is greater when they come to Israel - what they see and hear here is totally different from what they were accustomed to (and in this they are joined by many veteran Israelis who are not aware of the function of the media and wonder why it looks the way it does). There are those who know the principles of the democratic media and agree with them, others who are opposed to the approach, and still others who are in a dilemma, but by far

the majority treat the information they receive with suspicion: Does it have a governmental bias? What are the hidden intentions behind its publication? Who are the interested parties who published the information? Any information which affects them directly or relates to subjects close to their hearts they invariably consider to have been produced by an interested party (usually the government) and thus feel it is neither objective nor reliable.

One of the functions of the teacher is to teach the principles of political and civil freedom, including freedom of the press, by means of different articles (from newspapers or television) which deal with various subjects of debate in Israeli society; he should not concentrate only on the information in news stories or the content of the articles. Primary importance should be placed on awareness of the fact that freedom of expression and freedom of the press are the means of including the citizen in the democratic process, and that it is impossible to practice democracy without a free flow of information from the public (receiving information, hearing interpretations, broadcasting the opinions of the majority and the minorities in society) for the purpose of creating free discussion.

It is possible to use articles or reports which present certain phenomena - preferably an issue which is relevant to the students and their problems, or which has stirred up the whole country, such as 'Aliya Vekotz Ba' ['A Thorn in the Side of Immigration'] which dealt with prostitutes and pimps of Russian origin in the 'escort' world of Tel Aviv. The program arouses the wrath and opposition of Olim, while many Israelis feel it reinforces the impression that 'all prostitutes are Russian girls and all Russian girls are prostitutes...' But it is precisely because of the extreme reactions it evokes, that the article can be put to good use in the Ulpan.

Exercise

It is advisable to show the program (with perhaps a very short introduction to teach the necessary terms, such as 'escort service', prostitute, prostitution, 'the underworld', etc.)

Afterwards, the teacher should discuss with the students what they understood and, particularly, what they felt. Here, feelings of anger, frustration and mainly fear will be raised, fear of the generalization being made and anger at the publication of the issue - even if the points made are true.

The purpose of showing the program is: discussion about the freedom of press, the right of the public to know, and the obligation of the press to publicize. The goal is not, of course, a discussion of prostitution, Russian immigration or the problems and crime of Aliya - and this is important for the teacher to remember! Preferably, every classwork which deals with controversial subjects in the media, or with issues which someone feels should have been publicized but were not (because they were 'covered up') should be taken advantage of in order to stress the issue of democratic freedom of the press.

Educational Goals - A Basis for Educational Methods

The main goals which must guide the teacher in his work on news and current events are:

* Use of the television text to sketch a 'reality map' for the Oleh - to orient himself within his new space.
* Use of the text to convey democratic values relating to the media - government and citizenship.
* Sharpening the ability of the Oleh-student to differentiate between partial and complete reporting (consciousness-raising about the importance of active viewing - critical, comparative, complementary, questioning...)

It is important to note that these things are meant to be in addition to, but not instead of, the more obvious goals, such as use of the news for acquisition of information and keeping abreast of important issues.

While redefining the overriding goals of news watching, we have also, in fact, described the methods of achieving them. We recommend extensive watching - less work on vocabulary, concepts and expressions, and more work on understanding in context - by means of pictures, and by relying on prior knowledge and on information which the student has from other sources.

Since we are dealing with television, it is important to choose 'television-style' programs - those in which the verbal text is accompanied by appropriate pictures that tell the story, like traffic accidents, dramatic incidents (even violent ones) from all over the world and from Israel, unruly demonstrations, simple military actions, interviews with extremists on 'hot' topics.

The body language of the participants in a television discussion, or in an incident itself, speak volumes about feelings, attitudes, positions and the situation on location. Pictures of incidents in the places where they are happening give basic knowledge, and thus support the accompanying story, in general, with explanations and commentary - and make it easier for the Oleh to absorb the information.

The possibility of being assisted by pictures and not relying on words alone, makes television the chosen medium for most people in the world - certainly for those whose understanding of the words is poor. It is important to remember - we are talking about television, and it speaks in pictures. The teacher should make use of the live pictures and not treat television as a sort of illustrated radio. We would like to foster autonomous watching, and this depends not only on the number of words that the viewer-student knows, but mainly on his ability to use the aids that he has and that television provides - experiential and expressive pictures, personal information on the subject, numbers, familiar names of places and people, expressions, body language and familiar concepts. The teacher should make do with a cautious and

minimal presentation of a few necessary concepts before the viewing, and make use of the above mentioned aids. The 'traditional' method of teaching will fail here, as the television text does not 'deal' with what it presents - it does not repeat concepts and does not use them efficiently from a methodological point of view.

In the course of learning, the students will acquire many concepts, missing points of information, and mental images which they previously did not possess. The long-term work of the teacher as mediator will prepare them:

1. to recognize places, persons, political parties, platforms, causes and motives,
2. to fill in gaps,
3. to reach conclusions from what is viewed, in light of the knowledge which they have acquired, and based on their familiarity with the map.

Poorly Educated Women as Consumers of Television: A Different Point of View

Yehudit Orensztajn

Introduction

The electronic media, television in particular, puts its audience, i.e, the viewers, in a situation which shares some of the characteristics of the transmission of messages in an oral culture (which is passed on by word of mouth in an illiterate society) or a semi-literate culture (where only the upper levels of society can read and write). These characteristics are:

- the contact between the speaker and the listener is verbal, aural and visual;
- the transmitter of the message has a high status in the society: in the semi-literate culture this would be the respected elder, who has authority in matters of religion and tradition, and in our society it is the television announcer, with his, or her, fame and status;
- the inability or difficulty of the audience to engage in critique as the message is received (since the two senses, hearing and sight, are involved in receiving the message).

When we examine the difference between a semi-literate and a literate culture, we can clearly see the effect that reading has on the cognitive development of the person, mainly on his ability to criticize, since he is able to compare two written texts and read each of them more than once (this is the possibility of 'going back,' which doesn't exist in oral or semi-literate

cultures). The electronic media are among the current agencies for social orientation, because they possess some of the power of the inter-personal relationship that characterizes oral culture. These means of communication are likely to lead to an entirely new type of culture: less internal and individualistic than literary cultures, characterized by more homogeneity, despite the absence of the two- way, reciprocal contact (mutuality) that exists in the oral culture.

If television has such a great influence on the formation of opinions in Western society, a society which has already gone beyond the stage of literacy and has developed the ability for critical analysis, then the question must be asked: what effect does the electronic media have on people from a semi-literate culture who have direct exposure to the electronic media, without having at their disposal the tools for intellectual criticism? I refer to a population whom the transition to an 'electronic culture' has forced to undergo two revolutions, almost simultaneously: the printing revolution, which took place in Western society about 500 years ago, and the electronic media revolution, which has been taking place over the past couple of decades.

This question is actually too broad and general to be discussed here, but it can serve as the springboard for further thoughts on this issue.

*The Examination**

Several studies have been done in Israel on poorly educated people and how they absorb the media, such as the works by Bruria Tal (1976) and Ora Grebelsky (1991), who examined the message comprehension of the media by this population. I have selected a different direction: I decided to distribute a questionnaire which focuses on the issue - what do people from a semi-literate background think about television and its messages.

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* The examination I conducted (I purposely use the word 'examination' rather than the word 'research') was executed within the framework of my studies towards a Masters degree in education at the Hebrew University, Jerusalem.

Use of the phrase 'semi-literate background' stems from the fact that it is impossible to refer to the population in question as if they were people who live in a semi-literate culture; they, indeed posses many of the patterns of such a culture, but they live within a literate culture. I decided to conduct my research among those studying in the TEHILA program, a group which fits these criteria.

In the first phase, I prepared a questionnaire which included the following questions:

Information on age; place of birth; number of children/grandchildren.

1) Are you satisfied with television? For you? For the children?
2) Do you think the children learn from television?
3) Do you think the children of today are smarter than the previous generation because of television?
4) Are there programs that the children should not be watching? Which ones?
5) What programs would you like to see on television?

My purpose was first to examine what the participants thought about the influence of television on the children's education. I distributed the questionnaire among women studying in two morning classes (women who did not work outside the home), at the "Gonenim" TEHILA center in Jerusalem, because I felt that women who worked only as housewives would be closer to traditional patterns of the semi-literate society.

Primary Results of the Examination

To my surprise, I received many broad answers to the first question. In fact, this was an introductory question, calling for a "yes/no" answer; but in the responses I obtained details about their preferred programs. Most of the programs they mentioned were news and current events programs. The answers to the remaining questions were not surprising: the programs they

cited as inappropriate for children included sex and violence; the interviewees wanted more cheerful programs, with more songs (but educational contents were also mentioned).

In light of the unexpected findings, I decided to prepare another questionnaire and distribute it among two different classes. This time I interviewed women studying in two evening classes (working women), at the same TEHILA center. This time, I did not inquire about the children's education, but I received many answers which related to the issue. The questions were:

Information on age, and country of origin

1) What are your three favorite television programs? Why?
2) Are there programs you don't like? Which ones? Why?
3) Do you feel that program directors think about the entire population (for example, new immigrants who haven't learned Hebrew yet, people who couldn't learn when they were young) when they plan a program? What do you think would help those who do not understand the news?

Regarding this questionnaire, I had expectations which were met with questions 1 and 2. On the other hand I was 'tight' about question 3. Would the interviewees admit, somehow, that they had difficulty understanding the contents of the television programs? According to Dr. Grebelsky's findings, 'almost none of the research population admitted, "I am unfamiliar with a particular subject," or "I do not understand a certain section"'. Although I cannot say that the replies I obtained contradict her research findings (because I did not ask them the same direct question: "Did you understand?"), my interviews did demonstrate an awareness of the problem. Since I asked a hypothetical question, it was easier for them to answer in general terms and refer to 'those who don't understand' or about 'weaker populations.'

Discussing the Findings

A. Preferred programs

There is a clear preference for current events programs: 93% of those interviewed in the first group, and 64% from the second group mentioned these kinds of programs. The 'Mabat' news broadcast held first place in both questionnaires, and 'Erev Hadash' ('A New Evening', news and actuality) was in second place with the first group and third place with the second group. 15% of the interviewees from the morning group mentioned programs 'about what is happening in Israel and the world' in general. (Interviews were conducted during winter/spring 1993, prior to the start of commercial broadcasts on Channel 2.)

In response to the first question, 'What programs would you like to see on television?' (question 5 on the first questionnaire), 69% indicated entertainment programs (songs, movies), and 30% indicated intellectual programs (history, places of the world).

6% indicated a desire to see programs about 'religion and wisdom' (questionnaire 1, question 5), and about 5% of the favorite programs of the second group were also in this category (including the Bible quiz).

In my view, there are two reasons for the preference for current events programs:

1. The women interviewed are aware of their low level of education (the fact that they came to study at TEHILA at their own initiative is proof of that) and are attempting to supplement what is missing by obtaining information about 'what's happening.' In her research (which was published in the book, What's New in the News) Dr. Grebelsky found that the 'exposure of the research population (poorly educated) to the news is very high.'

2. They thought that these were the 'right' answers, and since I presented myself as an employee of the Ministry of Education, they responded in a way they thought was expected of them. In addition to the concrete need of knowledge, there exists, therefore, a process of learning the 'rules of

the game' of the dominant society. (For this purpose, it may be worthwhile to compare this to the answers appearing in Tal and Rahat's article [Iyyunim No. 8, 'The Interviewee Population']. Tal and Rahat went on with the assumption - accepted among researchers in the 1960s and 70s - that a poorly educated population is 'missing something.' They argue that 'those with a higher level of education have highly-developed cognitive- informational needs', and are concerned, in their own words, with the "understanding of what is happening in Israel and the world," "feeling that they are participating in current events." It is possible then, that the women I interviewed understood, in one way or another, that in order to be considered 'okay,' they must describe themselves as having interests such as these.)

B. Programs they did not like

Coming in first, as I expected, were pornographic movies. Because of their traditional approach, the women I interviewed had a great deal of difficulty in particular with regard to sexually explicit programs on television. One complaint I heard several times during the interviews was about 'couples who shower together,' since in the women's view 'this is not in keeping with the character of the Jewish people,' 'it is bad for the youth'. It is interesting that there were those who spoke of movies about crime and violence in the same breath. It isn't just sex and nudity that were considered corruptive, but also movies about crime, from which the youth could learn unsuitable things.

'Bad news' programs had a significant place among the undesirable programs. If we added up: 1. news programs which depict Israel in a negative way; 2. documentaries about drugs and AIDS; and 3. programs which speak negatively about religion - all together these accounted for 30% of the responses. Ora Grebelsky refers to this phenomenon: the power of words is feared in traditional cultures, so the women interviewed had a problem with the 'negative bias' of the media.

Concerning the first category mentioned above (news programs which depict Israel in a negative light), the women mentioned arguments in the Knesset and the manner of speech of Israeli politicians. One of the most significant

differences between semi-literate cultures and Western society is the fact that in a traditional, semi-literate culture there is one message. There are no discussions or differences of opinion - the authorized leadership represents the 'correct position,' the only truth. It is possible to understand the confusion of people who were raised in a traditional society and have not learned to criticize what they hear (on the contrary, they have learned that criticism is disrespectful), or to choose between several opinions, and then came to the Israeli society which is full of stormy arguments. One of the women (the youngest among the group) said, "The value of the Jewish people has been reduced, the leaders no longer have any respect." Some of them told me that they enjoy watching Jordanian television because of the respect shown for the King and the leaders; we Israelis must learn from them how to behave.

One more thing worth mentioning on this point, was the statement that they 'were tired of Arab movies' (this was mentioned many times), which apparently reflects the women's desire to distinguish and differentiate themselves from the Arab population. Those from Persia felt it very important to indicate that they didn't even understand Arabic; others said they were tired of Arabic, even though they understand it.

C. Television and children

As mentioned earlier, only the first questionnaire referred to this subject. 93% of the women interviewed feel that children learn from television, and of these, 69% feel that they don't always learn positive things. Many emphasized that they were very satisfied with educational television, but not necessarily with the regular programming. Among the most important reasons for their satisfaction with television: it keeps the children at home, and they are less on the streets.

Regarding the question, 'Are children smarter because of television,' 22% thought they were, 45% felt that it wasn't only because of television, and 19% felt they know more but that this doesn't necessarily mean they are smarter: 'children were smart in our generation, too;' 'every generation has children that are smart and not-smart;' 'they know things we didn't know, but we knew things that they don't know.'

With regard to undesirable programming for children, there were no surprises. 48% indicated sex and nudity, 39% mentioned violence. I have already stated above that some of the women (8%) made special mention of crime and theft in particular movies, because they feared that the children would learn how to become thieves.

D. Understanding the messages

As I already mentioned, I did not want to come out directly and ask: do you understand what you see on television? Therefore, I asked instead: does television take into consideration those people who have difficulty in understanding? Some of the women spoke about the way they overcame their difficulties when they were new immigrants; several mentioned the Ethiopian immigrants, who must be having a hard time; one woman said that she helps the immigrants and explains things to them. Only three of the women felt that the programmers should not have to consider people who have difficulty understanding. Without saying 'I don't understand,' 81% referred to some kind of difficulty: 35% mentioned sub-titles that go by too quickly, 16% spoke of the content (for example: 'whoever doesn't understand should sit with someone who can explain things to him,' 'whatever is not understood, just wait until a program comes on that you do understand.')

Bruria Tal says in the summary of her article, 'the broadcasters select, edit and present material according to their attitudes, professional outlook, personalities and their perception of the viewing audience'. According to some of the women I interviewed: they don't take the weaker populations into consideration.

Massive exposure to the media, say the researchers, creates familiarity with the material, but not necessarily understanding, Despite the fact that the groups did not want to admit they don't understand, they are willing to admit their difficulty when the question is asked indirectly, as in the present case.

Conclusions

The power of the electronic media is felt more and more in our society, and its centrality is growing. Understanding these media is becoming vital in order to participate fully in society. Therefore, it is very important to educate adults to learn more about them; our student must not only understand the message, he must also understand how the medium works, as was said a long time ago: 'The medium is the message.'

On the other hand, we must not be blinded by the similarity between communication via the electronic media and the oral communication of a traditional society. It is true that in both cases, the communication is through speech, but the 'languages' are different. The language of electronic media is post-literate, from a spoken text. Those who watch television or listen to radio are unable to understand the messages if they do not possess the intellectual tools of reading and writing, so formal education must not be neglected in this age of electronic media; it is a basic condition for being able to function in our current media-oriented society.

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PART IV

ISRAEL AND THE WORLD: COOPERATION THROUGH ADULT EDUCATION

International Contacts with Institutions and Organizations

Paul Kirmayer, Noy Pinnes

The Adult Education Division's foreign contacts have developed significantly, both qualitatively and quantitatively, during the first half of the current decade.

Foreign countries have displayed an interest in three main areas of adult education in Israel, the first of which is immigrant absorption. The Israeli Ulpan, as well as teaching language skills, also represents a bridge to Israeli society. It is only natural that countries seeking to inculcate their culture into certain population groups - and especially those countries receiving influxes of migrants - wish to benefit from the know-how accumulated by the Ulpan system.

A second area of interest is the basic studies program (Tehila). Students enrolled in this program do not just acquire an education; they also participate in social and cultural interaction. Latin American and developing countries seek to benefit from Israel's experience and display an interest in the process undergone by Ethiopian immigrants, involving social integration, literacy education, and vocational training.

The third area is family studies. Israel is among the most advanced nations in the field of training facilitators: the vocational training system prepares facilitators for their work and confers facilitator certification upon those who complete their training.

For its part, the Adult Education Division receives research reports from foreign countries. Employees (supervisors, principals, teachers) undergo academic training in universities abroad, mainly in the United States, and acquire knowledge about adult education abroad. With the help of the Israeli

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Adult Education Association, the Division intends to further cultivate its relations with European volunteer organizations and national associations. Such ties already exist with the Scandinavian countries, Germany, Austria, Great Britain, Belgium, Spain, and Finland. There is scope for similar links with Eastern and Western European countries that have recently established associations of their own.

In light of the above, we shall now review the development of the Adult Education Division's foreign contacts over the last five years, observing each of its three structural components:

A. Relations with Foreign Governments

Increasingly, bilateral agreements with foreign nations tend to include provisions pertaining to adult education. These provisions comprise both general and specific issues.

In the realm of general adult education issues, there are exchanges of information as to goals, populations, and methods, as well as joint preparation of research papers and mutual invitations to conferences, seminars, and congresses. There are also exchanges of publications, delegations, and other activities.

In the realm of specific issues, the activity relates to teaching second languages, immigrant absorption, and formal and informal education. In this latter area, education, Israel offers expertise in the formal sphere: know-how that, as noted, stems from some fifteen years' experience with the Tehila project for the undereducated (a project that won the UNESCO prize), as well as experience gained from offering basic high school completion programs (whether leading to matriculation certification or not). In the informal sphere, too, Israel offers expertise garnered from its experience with Popular Universities, parent training, family studies, and facilitator training.

In the wake of the interest evinced by a number of governments in Ulpanim and the Tehila project, a number of foreign delegations exchanged visits with Israeli delegations. In the month of October, 1994,

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the Division's representative visited Turkey; that visit included information exchanges concerning adult education in the two countries. The governments of Latvia and Estonia have invited Israeli language-teaching experts to contribute there.

B. Relations with Foreign Non-Governmental Organizations

The Division maintains foreign relations with voluntary organizations and other non-governmental institutions in various countries, including Denmark, Holland, Germany, Sweden, Russia, and Austria.

Throughout January, 1992, the Adult Education Division - in conjunction with the Ministry for Foreign Affairs - conducted a seminar for the Saint Petersburg Institute for Adult Education Research. A year later, in the spring of 1993, a delegation representing the Division left for Russia in response to an invitation from the institute. The members of this delegation met with representatives of the institutes in Moscow and Saint Petersburg and with the directors of the Institute for In-Service Training in Novograd. There are plans to continue this process of cooperation.

The Division - in conjunction with the Beit Berl College - maintains relations with the Association of Popular Universities in Austria. Here, too, there has been an exchange of delegations, and plans exist for continuing cooperation. There are ongoing contacts to strengthen cooperation with Germany and Spain.

The ties with international and European associations, maintained by The Adult Education Division through its representation in The Directing Board of The Israeli Adult Education Association, materialize by participation in conferences, seminars, and congresses, as well as by exchanges of information and delegations. As a result of the Association's renewed activities, these ties are expected to expand. The Division also exchanges information with its counterpart in UNESCO, as well as with that organization's literacy department.

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C. International Courses on Adult Education in Israel

The Ministry for Foreign Affairs' Department of International Cooperation, in conjunction with the Adult Education Division, sponsored five international courses throughout the time period under discussion: three of them for Spanish speakers, and two for English speakers. The participants were adult education professionals from developing countries. Within the framework of these courses, the participants were presented with information about adult education in Israel, and they reported on what is done in that field in their countries. The participants' final projects can serve as a basis for cooperation between Israel and foreign nations, as well as for distinctive domestic activities.

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Summary of a Visit to an Adult Education Center in Turkey

Shoshana Broner

Within the framework of a cultural agreement between Israel and Turkey, I visited Ankara and Istanbul from October 9th, 1994, to October 16th, 1994. I was sent as an expert in adult education, and I was prepared to contribute from my experience both in eradicating illiteracy and in teaching a foreign language - the latter as a result of the significant experience we have amassed from the teaching of Hebrew to new immigrants.

When I received my itinerary on the eve of my departure, it became clear that the primary goal of the visit was to lay the foundations for continuing cooperation between the adult education systems of Turkey and Israel. It also became apparent that there was a significant difference in the structure of the systems. In Turkey, the educational system is divided into formal and informal. The adult education system belongs to the informal framework, headed by Mr. Hamdi Ilhan, a director general of the Ministry of Education.

Under the aegis of this informal education system, the adult education framework includes combating illiteracy, parent groups, hobbies, and - most importantly - vocational training. In Israel, on the other hand, the Adult Education Division is not charged with overseeing vocational education.

My itinerary consisted mainly of visits to vocational training centers, which are also open to the general public for the purpose of teaching hobbies. In these centers I observed vocational training in fabric cutting and sewing, as well as in traditional crafts,' such as dyeing and decorating plates, embroidery, painting on cloth, and the like. Most of the centers taught the same courses.

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It is interesting to note that none of the adult education students pay any tuition (I gleaned this information from long conversations I had with my hosts). The items that the students produce are sent to cooperative stores and are sold to tourists and the public. The student receives 10%, and the center keeps the balance of the profit. This system supports the centers financially.

Thousands of students study in these centers, which are part of Turkey's attempt to reduce unemployment. Classes are conducted all year round, mornings and evenings, in the main facilities; where necessary, outlying branches are opened in order to accommodate as many students as possible.

Combating Illiteracy

The issue of combating illiteracy is, naturally, one that especially interests me. Yet despite my many inquiries, I was able to discover only two classes, operating in one center. There are two frameworks for dealing with this issue in Turkey: the formal one, and the practical one. I was surprised to learn, from my many interlocutors, that there is a law in Turkey requiring any adult who does not know how to read and write, to learn to do so.

The process of locating illiterates is executed in two ways. Every neighborhood contains a government functionary who renders assistance to residents with problems. As a byproduct of his familiarity with the residents, this bureaucrat is required to report illiterate adults to the authorities. The police serve these uneducated adults with orders to attend adult education classes.

Illiterates are also discovered during elections, when voters are required to fill out forms at polling booths.

These classes are free, and students attending them are eligible for free medical care and other bonuses, such as discounts on buses and basic foodstuffs.

Employers are required to excuse illiterate employees from work in order to attend these classes; employers are also required to identify potential students.

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The same law authorizes the police to arrest truant students (those who ignore two summonses to attend class) and hold them until they say, "I want to." Given the above, my hosts were at pains to tell me that, formally, the problem of illiteracy in Turkey has been resolved.

However, as I was to learn, in reality the story is rather different.

It turns out that legislation mandating compulsory education for illiterate adults does indeed exist, but it has proven difficult to enforce, and there are still quite a few illiterates left. I also learned that the educational system in Turkey is quite centralistic, and even teaching methods are dictated from above; teachers are expected to produce results in too short a period of time.

I wish to emphasize that all of the above is not based upon research or written documentation but on the basis of discussions held during my meetings with adult education personnel in Istanbul and Ankara.

Parent Groups

The Turks have established groups for parents of small children of kindergarten age, and even younger.

Some of these groups meet in centers where facilitators teach mothers about child development, games, stories, and the like. The facilitator also visits homes and observes parenting behavior.

My feeling is that this project, which is financed by foreign foundations and operates under government supervision, works as intended. However, its primarily focus is parents of young children; a similar project exists in Israel, but is much more varied in scope.

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Meetings and Discussions

Most of my meetings took place in the framework of the education centers. Prior to each tour, there were meetings with assistant directors and vocational coordinators wherein information was exchanged and suggestions raised. There were also less formal discussions during meals and trips.

In addition, I held a meeting at the Israeli embassy with our cultural attache, at which my hosts in Ankara were also present. Another important meeting took place in Ankara in the office of the director general in charge of informal education, in the presence of senior officials responsible for adult education.

In the latter meeting I described the adult education system in Israel, and my hosts explained about the education system in Turkey. We also discussed the various issues mentioned, as well as continuing the cooperation between Israel and Turkey in the area of adult education.

Areas of potential cooperation that interested my hosts include combating illiteracy and vocational training. We also brought up the possibility of exchanges of Turkish and Israeli delegations comprising adult education professionals.

Summary of the Visit

1. The hospitality and organization were above and beyond all expectations. They provided me with a car and driver, a translator, and a host throughout the visit. In Ankara, we had an embassy employee as an escort.
2. In my opinion, the primary objective - paving the way for cultural relations - was achieved.

The relationships that developed - despite their formality - were open, warm, and friendly.

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The topics covered in informal discussions included information on the composition of the population, employment, the status of women, the Holocaust, and more.

The visit laid the groundwork for continuing cooperation in the realm of adult education between the two countries.

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International Seminars on Adult Education in Israel

Moshe Adorian

December 14th, 1994, saw the conclusion of another course on adult education in Israel for participants from developing countries.

The course lasted one month and took place at the Aharon Ofri Center of Kibbutz Ramat Rachel's Guest House, 'Mitzpeh Rachel'. It was sponsored by the Foreign Ministry's Department of International Cooperation together with the Ministry of Education's Adult Education Division.

The goals of the course were:

1. To inform and update the participants about adult education in Israel.
2. To learn about adult education in developing countries.
3. To prepare a project for submission to the participants' home countries.
4. To discuss, in an open forum, present and future theoretical and practical aspects of, and trends in, adult education in Israel and the world.

The assumption underlying the course has been that Israel's successful and diverse adult education initiatives can offer examples of new approaches that might interest adult education experts in other countries.

A total of thirty-two participants came from the following developing countries: Belize, Brazil, the Seychelles, Cameroon, Costa Rica, Cyprus, Malta, Eritrea, Ethiopia, the Fiji Islands, Hong Kong, India, Jamaica, Kenya, Nepal, Nigeria, the Philippines, Swaziland, Thailand, Turkey, and Venezuela.

Their principal areas of activity were: developing ongoing adult education programs; writing curricula; programming for the undereducated;

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administration of regional adult education; teacher training and evaluation; research and development in adult education; and so forth.

The seminar consisted of: theoretical lectures on adult education in the Jewish tradition; reciprocal relations between government and adult education in Western countries and developing countries; approaches to teacher training; new theories; Judaism and Jewish history; professional training; field trips to the Tehila high school center, Ulpan, and Popular University, in conjunction with division heads and supervisors who explained to the participants the guiding principles and various aspects of the division's projects.

Other field trips included visits to institutions that serve the education system in general and adult education in particular, such as the Open University, the Instructional Television Center, a Combined Pedagogical Center, a center for professional training, the Martin Buber Center, the David Yellin Teachers' College, and the College of the Western Galilee.

During their visit to the North, the participants stayed in the village of Shefar'am and observed, first-hand, what is being done in the field of adult education in the Arab sector. The group enjoyed a special experience when they spent a day at Ulpan Akiva in Netanya and visited the home of Ali Yichye, the Ulpan's deputy director, recently nominated as Israel's ambassador to Finland.

The last week was devoted to elective workshops, personal encounters with experts, and writing the final project.

The following are some of the participants' chosen topics for their final projects:

- Adult education in industry.
- Alternative learning programs for high school equivalence, categorized according to vocation.
- High school distance learning (the Open University method).
- Basic education.

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- Workers' education by type of industry and vocation.
- Adult education during the transition from agriculture to industry and from industry to services.
- Integrating computers in adult education.
- Improving English-teaching methods in pre-academic preparatory programs.
- Professional terminology.
- Parental education.
- Media utilization for news comprehension in adult education.
- Integration of basic education with vocational education.
- Dealing with dropouts from learning programs.
- Establishing an institute for adult education teachers.
- Developing methods of evaluation.
- Programs for prevention of drug abuse.
- Survey of data compilation.
- Lifelong education.
- Development of regional community centers.
- Popular universities for utilizing leisure time.

Three elements figured prominently in the final projects: the roles of the participants in their home countries, Israel's experience, and the possibilities of implementing new projects given the existing infrastructure of the participants' home countries.

Summary

It appears that the model described herein can serve as a guide for collaboration between Israel and foreign countries in all areas of adult education. The greatest experience was learning together, the synergy that has been developed among the participants and between the participants and ourselves.

On January 17th, 1995, an international seminar for thirty participants from fifteen Latin American countries took place. The countries represented were: Argentina, Chile, Colombia, Costa Rica, the Dominican Republic, Ecuador, El Salvador, Guatemala, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay, and Venezuela.

The participants were senior administrators, supervisors, curricula developers for all levels and types of adult education, school principals, lecturers, and department heads of open universities in their countries.

The seminar lasted one month, in the course of which the participants heard lectures and participated in workshops concerning the Adult Education Division's activities, management and teaching methods, and teachers' training; in addition, they visited adult education institutions throughout Israel.

In my opinion, we should cultivate relations with foreign representatives, follow up on the implementation of projects they propose, and enable Israeli experts to visit their countries for short, focused seminars on subjects of mutual interest. The relations should be continuous and ongoing and should take advantage of our evident experience, the fruits of which may become obvious in the short and longer terms. Only such a system can ensure material results.

We can teach and, moreover, we have to learn.

A Seminar for Middle East Educators - Summer, 1995

Haim Itkis

1. A Seminar for Middle East educators took place in I.P.C (The International People's College) in Elsinore, Denmark, from July 2nd to July 16th, 1995. The seminar has been given the title: "Learning to Live Together in the Middle East - Seminar on the Role of Educators in the Peace Process." It took place under the aegis of the Danish government and as a result of the combined efforts of I.P.C and Mr. Amir Gissin of the Israel Embassy in Copenhagen.

   The formal invitation was especially intended for adult educators, and the seminar itself was intended to be a formal meeting, the first of its kind, of educators from Arab states and Israel.

   We left for the seminar filled with expectations, curiosity and interest. We sincerely wished for a better acquaintance with our colleagues from the Arab states; we wished for an opportunity to establish primary contacts and a basis for future cooperation.

2. The list of the formal representatives who participated in the seminar included five from Israel, five from Jordan, five from Egypt, six Palestinians, one from Tunisia, seven from Denmark and one from Norway. The Israeli delegation included three representatives from the Adult Education Division, Mr. Haim Itkis (Head of the Delegation), Mrs. Ora Ringel and Mr. Allon Pratt, and two representatives from the Department of Education for Democracy and Co-existance, Mr. Yoav Simon and Ms. Almaza Jbara.

It should be noted that due to the informal nature of the hosting institution, some additional twelve participants took part in that seminar, most of them Palestinians or holding a pro-Palestinian view.

The delegations of Israel, Jordan and Tunisia fulfilled the invitation demands, i.e. delegations of educators. The Palestinian delegation mainly included young P.L.O activists from the Bir-Zeit University, as well as the head of the History Department in that university. The Egyptian delegation was mainly comprised of political science students, the Danish one was similarly comprised mainly of students, while the Norweigian representative was busy with supplying assistance to Gaza Strip dwellers.

3. The initial program of the seminar included lectures and discussions in the plenum, as well as a limited number of workshops and informal meetings. The original list of lectures included members of the academy, journalists, public figures, persons involved with the peace process and educators. Most of the lecturers were supposed to be Palestinians.

   Many changes occured throughout the seminar, concerning the list of lecturers, subjects and manner in which the activities were executed.

   The only two Israeli guest-lecturers that appeared in the original list - a well-known professor of education, Adir Cohen, and a former member of the Israeli parliament and educator, Lioba Eliav - failed to attend for reasons that were not properly clarified. The substitute speakers that had been summoned at the last minute were Mr. Willy Gafni of the "International Center for Peace", and two representatives from "Neve Shalom". Allon Pratt and Yoav Simon were asked, impromptu, to take the place of the missing Israeli speakers.

4. In light of our briefing just before leaving for Denmark, it became clear that confronting political issues would be inevitable. It is worth noting that we were able to conduct effective and fruitful discussions despite political disagreements with some of the delegations - the Jordanian, the Egyptian and the Tunisian. The Palestinian delegation, though, refused to

discuss educational issues as long as their political demands remained unsatisfied.

5. Our motto was: We are educators and as such it is our duty to enhance negotiations with colleague educators from Arab countries in order to profit and contribute, thus promoting the concept of peaceful coexistance.

6. The Israeli delegation initiated a structural change throughout the seminar's second week: Less plenary sessions and more workshops with a personal, intimate nature. These kinds of meetings helped remove barriers and induced openness. Simultaneously, the atmosphere became more conductive and fertile, thus providing for personal interaction among participants at informal gatherings, and lobby, dining room or lawn chats.

   This is the appropriate place to stress the fact that all lectures, demonstrations, workshops and activities of the Israeli delegation were strictly of a professional-educational orientation. We offered lectures concerning the year's main educational theme in Israel ("The Peace Process"), the Democratic School in Hadera, and the characteristics of the Kibbutz education. Further activities recommended by us (some of which we were honoured to conduct) were: personal workshop-acquaintanceship through biographical stories of participants, inter-cultural linguistic activities, and a 'cinematheque' of Israeli feature- films dealing with coexistance, screened in the evenings. Simultaneously, a certain readiness to accept our input to the social atmosphere on campus had been developed. Participants from other countries used our model and added their own cultural contribution.

7. Sources of great satisfaction were the full cooperation among the Israeli delegation members, the supportive and serious atmosphere they created, and the democratic processes that characterized the decision-makings throughout the duration of the seminar.

8. With caution and modesty, we allow ourselves to further mention some achievements of the Israeli delegation in the seminar:

- Establishing personal and informal relationships with other participants.
- Establishing the basis for formal-professional contacts with some participants.
- Contributing professionally, substantially and socially throughout the course of the seminar.
- Changing some of the participants' views.
- Establishing a nucleus of committed participants that regard themselves recruited to the cause of implementing and spreading the ideas of peaceful coexistance.
- Forming a steering committee, comprised of representatives, one from each country, to proceed with the activities.

9. Recommendations:

Future participants in a complex seminar such as this one must be well prepared in advance. The following points should be considered:

A. The expected difficulties with which an Israeli delegation is bound to be confronted.

B. Ways and means of responding to controversial issues.

C. Analysis and study of topics of the seminar, and preparation of materials in advance throughout 2-3 days of intensive orientation.

D. Inclusion of a delegation member in charge of publicity information. An emotionally loaded environment, such as the one we encountered, makes it absolutely necessary.

E. All delegation members should be professional educators.

Participation of incidental guests should be made possible only after approval of all delegations.

F. Members of the Israeli delegation should be supplied with souvenirs to be distributed among colleagues.

G. Appropriate arrangements should be made for observers of Kosher dietary laws and Shabbath observers.

Our Danish hosts spared no energy, means and patience in order to make our stay in I.P.C. as pleasant and as comfortable as possible. They navigated the seminar onto a constructive and efficient route. These efforts were appreciated and we express our sincere gratitude. It was a unique and a meaningful experience.

PART V

PUBLICATIONS OF THE ADULT EDUCATION DIVISION

Publications: The Cream of the Crop (2)

Yehudit Orensztajn

The purpose of these summaries is to update the reader about what is happening in the field of publications of the Adult Education Division since the first issue of Adult Education in Israel, published in 1994.

In the recent two years (1995 & 1996) the Division has started a new tradition, publishing its annual work program.

The following is a report on the activities of the different units in regard to publications:

Hebrew Language Department

The new curriculum for basic Ulpan, which was completing formulation when we wrote our previous summary, was published in a final version, and is currently in use in all Ulpanim throughout Israel. Similarly, a textbook has been written based on the program's principles. A great deal of thought and effort went into the writing of this textbook. It was first printed in a limited, experimental five-part edition, and is being used experimentally in a small number of classes. Teachers received special instructions, and at the end of each unit, were asked to fill out detailed feedback forms (in order to receive the next unit). The writing staff collected the comments from those teachers who participated in the experiment, and have executed the required changes. The final draft is

currently ready and is presently being submitted for publication, in two volumes.

Two additional curricula were published:

1. A curriculum for senior citizen classes (experimental version); it became apparent that special contents and methods were required for these older learners. This curriculum comes with a reader entitled, "Everything is Golden." It includes such characteristics as larger print to make reading easier for those who wear glasses, etc.

2. Curriculum for continuing classes of Ethiopian immigrants. This, too, was designed for a special population, and also comes with a reader, entitled, "A Suitable Time for Reading."

The staff of the Southern district wrote a history book designed for basic Ulpan: "Chapters in the History of the Jewish People." The vocabulary in this book is appropriate for the curriculum. While preparing materials on the central theme, the booklet, "Environmental Quality - A Teaching System for Ulpanim" was written.

Hot off the press: While writing this update, two important books have been published: "Intensive Care Hebrew," a text for immigrant doctors, which includes medical terminology and language drills; and *Mivchar* (selections), an anthology of Hebrew literature and poetry for Ulpan students, perhaps the most beautiful book (regarding its graphics) we have ever published.

As to the periodicals: Issue no. 68 of Hed Ha'Ulpan has already been published. As to this publication - some innovations are scheduled to appear with the issue no. 70, *Ivrurim*, the publication concerned with the subject of training, is dedicated this year to Israel's peace with her neighbours.

A major book on a sensitive subject is currently under preparation: Yad Va'Ed. (The Holocaust: To Remember and Not Forget). One of the authors is herself a Holocaust survivor.

A project that is just getting underway is the commercial printing of educational games which were developed by teams of teachers in Ulpanim.

Department for Basic Adult Education

Within the framework of the central theme, two booklets on "Seek the Peace of Jerusalem" were published during the 1992-93 school year, designed for various levels of the "Tehila" program (Basic Education for Adults Program). Two other booklets were recently published for this same population: "Chapters in the Book of Genesis," and two booklets in a series on the human body, "Food and Food Groups" and "Digestion and the Digestive Organs."

Parents, Family and Community Department

This department was very prolific. Since we published our first list, they have published several professional booklets on their areas of expertise:

1. "Between Two Worlds," a reader for facilitators of immigrant parent groups;
2. "What's Happening Between Us," on the NLP method of guidance;
3. "Parenthood", on frameworks and methods of parent training. This booklet was translated into Arabic, to be distributed throughout the Druse sector.
4. "B.P.T. - Between Parents and Teachers," on parent-teacher communications.

"Minhah La'Manheh" continues to appear regularly.

The Department of Popular Universities

The annual publication continues to appear regularly. Issue no. 6/7 was published recently, and appeared in a new format, including a colorful cover.

General

The Division's monthly publication, "Dapey Meyda" (Pages of Information), has taken a new form. It is now composed of four sections. The first section is an international newsletter, offering selected news of adult education activities from around the globe. The second section deals with one specific issue from the field of adult education; a different issue to deal with is selected from time to time. The third section of "Dapey Meyda" offers the reader the latest news concerning the activities of The Division of Adult Education in Israel, and the fourth, and - as for the present - the last section of "Dapey Meyda", includes information about books, magazines and other various publications on the subject of adult education from around the world.

I believe that my last sentence in the first article on publications, "Members of the Adult Education Division can be proud of their work in writing and publishing books" continues to be true. I hope that in the next issue I can inform the reader of an even greater selection.

CONTRIBUTING AUTHORS

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12. Mrs. Koren, Maggie - Masters of Education in Adult Education, N.L.U., Chicago, U.S.A; presently Assistant to the Director of Adult Education Division in the Ministry of Education, Culture and Sports and Coordinator of the Division's Communications Project.

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14. Mrs. Ortner, Zvia - Masters of Communications, the Hebrew University of Jerusalem; presently Head of the Publications Department, Ministry of Education, Culture and Sport.

15. Dr. Peretz, Meir - Doctor of Sociology (education and economics in Africa), Sorbonne, Paris; formerly evaluated multi-media lesson planning in adult education in Paris; presently Director, Adult Education Division.

16. Mr. Pinnes, Noy - B.A. (education), New England College, New Hampshire, U.S.A.; Graduate of the Technology Teachers' College, the College of Administration, Tel-Aviv; formerly lecturer at this institute.

17. Mrs. Spector, Graciela - Doctoral student in the School of Education, the Hebrew University of Jerusalem; presently lecturer at Hebrew University and coordinator of the "Bridging the Old and New" project of the Adult Education Division: Activities with Ethiopian immigrant parent groups.

18. Dr. Tokatli, Rachel - Doctor of Sociology; formerly lecturer at Tel Aviv University and head of the Teacher In-Service Department of the Ministry of Education; presently lecturer at the David Yellin Teachers' College.

19. Dr. Yanoov, Binyamin - Doctor of Social Work, Brandeis University, Boston, Mass., USA; Associate Professor in the School of Social Work, Bar-Ilan University.

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